

# THE JOURNAL

OF THE

# POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS  
OF THE SOCIETY.

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VOL. XXIII.

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1914.



**New Plymouth, N.Z.:**

PRINTED FOR THE SOCIETY BY THOMAS AVERY, DEVON STREET.

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1914.

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# THE JOURNAL

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THE JOURNAL

Published for the Society by the American Museum of Natural History

1914

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ANNUAL MEETING OF THE SOCIETY,

FOR THE YEAR ENDING 31ST DECEMBER, 1913.

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THE Annual Meeting of the Society was held at the Polynesian Library, Technical College, New Plymouth, on the 3rd March, 1914. Several members and all the officers of the Society were present.

After the Annual Report was read and Accounts (which are given below) the election of officers for the year 1914 was proceeded with, and resulted as follows:—

President: S. Percy Smith (re-elected).

Council: W. L. Newman and W. W. Smith (re-elected).

Auditor: W. D. Webster (re-elected).

Dr. A. C. Haddon, M.A., Sc.D.F.R.S., Lecturer in Anthropology in the University of Cambridge, England, was elected an honorary member.

The meeting concluded with a vote of thanks to the Acting President and Officers; moved by Major F. W. Sandford, and seconded by Mr. C. Weston.

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ANNUAL REPORT OF THE COUNCIL,

FOR THE YEAR ENDING 31ST DECEMBER, 1913.

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IN presenting its Annual Report the Council has again the honour of congratulating the Society on its successful work accomplished during the past year. The ready sale of our vols. of "Memoirs" and the numerous appreciations offered to the Society from many parts of the world on its work of the last twenty-two years, augurs well for a successful future for the Society. In the absence in Europe of our learned President and Editor during the past year, the Acting Editor has continued to conduct the 'Journal' on similar lines to those adopted by previous editors. The class of valuable papers coming to hand for publication in the 'Journal,' dealing with the kindred sciences pertaining to the Polynesians, shows how inexhaustible is the work to be undertaken by students of the present, and those of coming times.

During the past year we have continued to publish Mr. Percy Smith's valuable translated papers, "Te Kauwae-raro" or "Things Terrestrial," being Part II. of the teachings of the Ruanukus of the ancient Maori College. When completed they will form Volume IV. of our Society's 'Memoirs.' The Council also intend to continue publishing Mr. Elsdon Best's "History of Tuhoealand." When it attains completion in the pages of the 'Journal' it will be issued separately, and will form Volume V. of the 'Memoirs.' From Mr. T. W. Downes, of Whanganui, we have received the MSS. of the "History of Ngati-kahu-ngunu"—the great tribe—who, for centuries, have

owned and occupied the lands of the East Coast from south Wairarapa to Hawkes Bay. We intend to publish this valuable work in the 'Journal' from time to time and, should funds permit, reissue it as Volume VI. of the 'Memoirs.' It will thus be seen that the Council has abundance of very valuable literature on hand pertaining to the Maori race which it desires to publish should sufficient support be forthcoming to the special fund set apart for publishing the 'Memoirs.'

In regard to the valuable documents treating on the history and traditions of the Marquesans the Council regrets that it cannot at present state how their translation is progressing. The gentleman who has undertaken the work, and who resides in Tahiti, is a very busy man, so it may yet be some time before the difficult work of translation is completed. Inquiries from members respecting these Marquesan MSS. show that their publication in the 'Journal' is being awaited with interest.

The Society's Library continues to increase apace. Notwithstanding that the Council has recently added a large case for the reception of new volumes, further additions will shortly be required to house the volumes coming to hand. At the present time no definite decision has been made respecting the purchase of a site on which to build a more commodious hall than the one now occupied by the Society.

Referring to the forthcoming Maori Dictionary, the author, Archdeacon H. W. Williams, informs us that the work is being carried on with all possible despatch. The numerous inquiries for copies of the work from several countries should be very gratifying alike to the author and to members of the Society.

There is, indeed, an ever increasing interest in the language and lore of the Maori, and other Polynesian peoples, as illustrated by the numerous letters coming to hand inquiring for books, etc., treating on some phase of their past and present life.

We again regret to report the death of several of our members. The list includes Professor W. D. Alexander, of Honolulu, the leading ethnologist and historian of the Hawaiian branch of the Polynesians; Mr. J. H. Parker, who was for seven years a member of the Council; Mr. J. H. Pope, Inspector of Native Schools, who was an excellent Maori scholar, and Mr. Augustus Hamilton, Director of the Dominion Museum, Wellington, who was also an original member, and the leading authority on Maori Art.

On the 1st January, 1914, our members were:—

Patrons	..	2
Honorary Members	..	7
Corresponding Members	..	15
Contributing Members	..	176
		<hr/> 200 <hr/>

There were three resignations during the year, and five new members were elected. Thus the Society begins the year with two members less than on 1st January, 1913.

There has been a decrease in the receipts of about £28, due to the large amount of members' unpaid subscriptions, and to fewer sales of the Society's Journals. The Society begins the year with a credit balance at the bank of £6 6s. 8d.

The Society is again much indebted to our former Secretary, Mr. W. H. Skinner, for the compilation of the Index to Vol. XXII. of the Journal, and to Mr. W. D. Webster for auditing the Society's accounts.

POLYNESIAN SOCIETY.

BALANCE SHEET FOR THE YEAR ENDING 31ST DECEMBER, 1913.

BALANCE SHEET.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance from last year ..	17 19 0	Thomas Avery, Printing and Publishing Journal—	
General Government Account—Maori Dictionary ..	26 0 0	No. 4 of Vol XXI. ..	28 14 6
Members' Subscriptions and Sales of the JOURNAL ..	151 14 0	No. 1 of Vol. XXII. ..	33 5 0
		No. 2 of Vol. XXII. ..	41 2 6
		No. 3 of Vol. XXII. ..	26 0 0
		Ven. Archdeacon H. W. Williams, Maori Dictionary ..	26 0 0
		Thomas Avery, Stationery ..	6 7 3
		Red Post Furnishing Co., Furniture ..	7 13 0
		Insurance Premium—£500 on Library ..	1 1 8
		Bank charge ..	0 10 0
		Postages ..	6 12 6
		Balance at Bank of New South Wales ..	6 6 8
	£195 13 0		£195 13 0

CAPITAL ACCOUNT.

	£ s. d.		£ s. d.
To Balance, January 1st, 1913 ..	160 7 3	By Deposit with New Plymouth Savings Bank—	
„ Interest, March 31st, 1913 ..	1 1 4	January 1st, 1914 ..	161 8 7
	£161 8 7		£161 8 7

Examined and found correct—

WILLIAM D. WEBSTER, Hon. AUDITOR,

W. L. NEWMAN, Hon. TREASURER.

New Plymouth, 21st January, 1914.



VOL. XXIII.—1914.

## MEMBERS OF THE POLYNESIAN SOCIETY.

AS AT 1ST JANUARY, 1914.

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The sign \* before a name indicates an original member or founder.  
As this list will be published annually, the Secretaries would feel obliged if members will supply any omission, or notify change of address.

---

### PATRON:

The Right Hon. Baron Plunket, K.C.M.G., K.C.V.O., ex-Governor of New Zealand, Old Connaught, Bray, County Wicklow, Ireland

### HONORARY MEMBERS:

Liliuokalani, ex-Queen of Hawaii, Honolulu, Hawaiian Isles  
Rev. R. H. Codrington, D.D., Chichester, England  
Rev. Prof. A. H. Sayce, M.A., Queen's College, Oxford, England  
Right Hon. Sir J. G. Ward, Bart., K.C.M.G., P.C., LL.D., M.P., Wellington  
H. G. Seth-Smith, M.A., Chief Judge N.L. Court of Appeal, Auckland  
Prof. W. Baldwin Spencer, M.A., C.M.G., F.R.S., The University, Melbourne  
\*Edward Tregear, I.S.O., Wellington  
Dr. A. C. Haddon, M.A., D.Sc.F.R.S., The University, Cambridge, England

### CORRESPONDING MEMBERS:

Rev. T. G. Hammond, Opunake, Taranaki  
Te One Rene Rawiri Te Mamaru, Moeraki, Otago  
Rev. Mohi Turei, Port Awanui, Waiapu  
Takaanui Tarakawa, Te Puke, Maketu  
Tiwai Paraone, Miranda, Auckland  
Hare Hongi, 3, Stirling Street, Wellington  
Wiremu Kauika, Waitotara  
Tati Salmon, Papeete, Tahiti  
Churchill, W., B.A., Fale'ula, East 12th Street, near King's Highway, Brooklyn, N.Y., U.S.A.  
Tunui-a-rangi, Major H. P., Pirinoa, Martinborough  
Whatahoro, H. T., Putiki, Wanganui  
Christian, F. W., Priestlands, Romsey, Hants, England.  
Waata Wiremu Hipango, Waitara  
The Rev. C. E. Fox, San Christobal, via Ugi, Solomon Islands  
S. H. Ray, M.A., F.R.A.I., 218, Balfour Road, Ilford, Surrey, England

## ORDINARY MEMBERS:

- 1894 Aldred, W. A., Bank of New Zealand, Timaru  
 1899 Atkinson, W. E., Whanganui  
 1908 Atkinson, A. H., Feilding  
 1909 Angus and Robertson, 89-95 Castlereagh Street, Sydney  
 1911 Antze, Dr. Gustav, Lampestrasse, 7, 1, Leipzig Germany  
  
 1892 \*Birch, W. J. Thoresby, Marton  
 1892 \*Blair, J. R., Terrace, Wellington  
 1892 \*Barron, A., Macdonald Terrace, Wellington  
 1892 \*Best, Elsdon, Museum, Wellington  
 1893 Batley, R. T., Moawhango  
 1894 Bamford, E., c/o Bamford and Brown, Auckland  
 1896 British and Foreign Bible Society, 146, Queen Victoria Street, London, E.C.  
 1898 Buchanan, Sir W. C., M.P., Carterton  
 1902 Boston City Library, Boston, Mass., U.S.A.  
 1907 Buick, T. Lindsay, Dannevirke  
 1907 Brown, Prof. J. McMillan, M.A., Holmbank, Fendelton, Christchurch  
 1907 Buck, Dr. Peter H., M.P., Health Department, Auckland  
 1909 Bullard, G. H., Chief Surveyor, New Plymouth  
 1910 Burnet, J. H., Virginia Homestead, St. John's Hill, Whanganui  
 1910 Burgess, C. H., New Plymouth  
 1911 Bird, W. W., Inspector of Native Schools, Education Dept., Wellington  
 1911 Barton, W. A., Gisborne  
 1913 Buddle, R., Havelock Street, Auckland  
  
 1892 \*Chapman, The Hon. F. R., Wellington  
 1892 Chambers, W. K., Fujiya, Mount Smart, Onehunga  
 1893 Carter, H. C., 475, West 143rd Street, N.Y.  
 1894 Chapman, M., Wellington  
 1896 Cooper, The Hon. Theo., Wellington  
 1900 Coates, J., National Bank of N.Z., Wellington  
 1900 Cooke, J. P., c/o Alexander and Baldwin, Honolulu  
 1901 Corkill, F. P., New Plymouth  
 1903 Chatterton, Rev. F. W., Te Rau, Gisborne  
 1903 Cole, Ven. Archdeacon R. H., D.C.L., Bishops Court, Auckland  
 1908 Coughlan, W. N., Kaukapakapa, Auckland  
 1908 Carnegie Public Library, Dunedin  
 1910 Carnegie Public Library, New Plymouth  
 1910 Cowan, James, 2, North Terrace, Wellington  
 1910 Cock, R., New Plymouth  
  
 1892 \*Denniston, The Hon. J. E., Christchurch  
 1902 Dulau & Co., 37, Soho Square, London  
 1902 Drummond, Jas., "Lyttelton Times" Office, Christchurch  
 1903 Dixon, Roland B., Harvard University, Cambridge, Mass., U.S.A.  
 1907 Davies, G. H., "Mamari," Karori, Wellington  
 1910 Downes, T. W., Herald Buildings, The Avenue, Whanganui  
 1911 Drew, C. H., New Plymouth  
 1912 Downey, M., Te Araroa, via Gisborne  
  
 1892 \*Emerson, J. S., 802, Spencer Street, Honolulu, Hawaiian Islands  
 1904 Ewen, C. A., Commercial Union Insurance Co., Wellington



- 1892 \*Fraser, D., Bulls, Rangitikei, Wellington  
 1896 Fletcher, Rev. H. J., Taupo  
 1900 Forbes, E. J., 8, Spring Street, Sydney, N.S.W.  
 1901 Frith, John F., Survey Office, Nelson  
 1902 Fraser, M., New Plymouth  
 1902 Fisher, T. W., Judge N.L.C., Under Secretary, Native Depart., Wellington  
 1903 Fowlds, Hon. G., Auckland  
 1906 Field Museum of Natural History, The, Chicago, U.S.A.  
 1912 Fisher, Mrs. Lillian S., 560, Hancock Street, Brooklyn, New York, U.S.A.  
 1912 Fisher, F. Owen, c/o "Safe Deposit," Chancery Lane, London  
 1913 Fildes, H., Chief Post Office, Wellington
- 1892 \*Gudgeon, Lieut.-Col. W. E., C.M.G., 39, King's Parade Devonport, Auckland
- 1892 \*Gordon, H. A., F.G.S., Ben Lomond, Ranfurly Road, Epsom, Auckland  
 1902 Gill, W. H., Marunouchi, Tokio, Japan  
 1902 Graham, Geo., Tudor Street, Devonport, Auckland  
 1904 Gray, M. H., A.R.S.M., F.G.S., F.R.G.S., etc., Lessness Park, Abbeywood, Kent, England  
 1906 Govett, C. W., New Plymouth  
 1910 Goding, Fred W., U.S. Consul General, Guayaquil, Ecuador  
 1913 Gray, A., Technical College, New Plymouth
- 1892 \*Henry, Miss Tenira, Papeete, Tahiti Island  
 1895 Harding, R. Coupland, Wellington  
 1898 Hastie, Miss J. A., 11, Ashburn Place, Cromwell Road, London  
 1906 Hannen, The Hon. H., The Hall, West Farleigh, Maidstone, Kent, England  
 1906 Hiersemann, Karl W., Königstrasse 3, Leipzig, Germany  
 1907 Hazzard, H. D. M., F.R.G.S., Chief Surveyor, Hokitika  
 1908 Hallen, Dr. A. H., Clevedon, Auckland  
 1909 Hayman, F. T., Oruanui, Taupo  
 1909 Holdsworth, John, Swarthmoor, Havelock, Hawkes Bay  
 1910 Hawkes Bay Philosophical Society, c/o Wilson, Craig & Co., Napier  
 1910 Hocken, Mrs. T. M., c/o Smith & Quick, Water Street, Dunedin  
 1910 Home, Dr. George, New Plymouth  
 1911 Heimbrod, G., F.R.A.I., Lautoka, Fiji  
 1911 Henniger, Julius, Survey Staff, Apia, Samoa  
 1914 Harrassowitz, O., Leipzig
- 1907 Institute Museum, The Auckland, Auckland  
 1907 Institute, The Otago, Dunedin
- 1892 \*Johnson, H. Dunbar, Judge N. L. Court, Auckland  
 1907 Jack, J. B., P.O. Box 101, Whanganui
- 1900 Kerr, W., S.M., Whanganui  
 1902 Kelly, Thomas, New Plymouth  
 1905 Kaiserliches Gouvernement, Apia, Samoa  
 1910 King, Newton, Brooklands, New Plymouth
- 1892 \*Large, Major J. T., Atiu Island, Rarotonga  
 1894 Lambert, H. A., Belmont, Tayforth, Whanganui  
 1900 Lethbridge, F. Y., Feilding  
 1908 Luzac & Co., 46 Great Russell Street, London, W.C.

- 1914 Luzac, J. C.
- 1910 Leatham, H. B., M.R.C.S., Eng., L.R.C.P., Ed., L.S.A., London, New Plymouth
- 1910 Leverd, A., Tahiti Island
- 1911 Lysnar, W. D., Gisborne
- 1913 List, T. C., New Plymouth
- 1892 \*Major, C. E., Auckland
- 1893 March, H. Colley, M.D., F.S.A., Portesham, Dorchester, England
- 1897 Marshall, J. W., Tututotara, Marton
- 1897 Marshall, H. H., Motu-kowhai, Marton
- 1912 Marsden, J. W., Isel, Stoke, Nelson
- 1898 McNab, R., M.A., LL.B., F.R.G.S., Palmerston North
- 1903 Malone, Lieut.-Col. W. G., Stratford
- 1907 Minister of Internal Affairs, The Hon., Wellington
- 1911 McGregor, Gregor, Whanganni
- 1895 Ngata, A. T., M.A., The Hon., Government Buildings, Wellington.
- 1900 Newman, W. L., New Plymouth
- 1902 New York Public Library, Astor Library Buildings, New York
- 1906 Newman, Dr. A. K., Hobson Street, Wellington
- 1894 Partington, J. Edge, F.R.G.S., The Kiln House, Greywell, Odiham, Hants., England
- 1907 Public Library, Auckland
- 1907 Public Library, Wellington
- 1907 Public Library, Melbourne, Victoria
- 1907 Public Library, Sydney, N.S.W.
- 1907 Philosophical Institute, The, Christchurch
- 1907 Postmaster General, The, Wellington
- 1911 Purchas, Dr. Challinor, Carlton Gore Road, Auckland
- 1913 Potts, Norman, Opotiki
- 1892 \*Roy, R. B., Taita, Wellington
- 1903 Roy, J. B., New Plymouth
- 1905 Roberts, W. H. S., Newburgh, Oamaru
- 1892 \*Smith, W. W., F.E.S., Pukekura Park, New Plymouth
- 1892 \*Smith, F. S., Blenheim
- 1892 \*Smith, M. C., Survey Department, Wellington
- 1892 \*Smith, S. Percy, F.R.G.S., New Plymouth
- 1892 \*Stout, Hon. Sir R., K.C.M.G., Chief Justice, Wellington
- 1892 \*Skinner, W. H., Chief Surveyor, Napier
- 1893 Saxton, Henry Waring, F.L.S., New Plymouth
- 1896 Smith, Hon. W. O., Honolulu, Hawaiian Islands
- 1904 Smith, H. Guthrie, Tutira, via Napier
- 1904 Samuel, The Hon. Oliver, M.L.C., New Plymouth
- 1905 Schultz, Dr. Erich von, Imperial Chief Justice, Apia, Samoa
- 1907 Secretary for Education, Wellington
- 1910 Savage, S., Rarotonga Island
- 1910 Steinen, Prof. Dr. Karl von den, 1 Freidrechstrasse, Steglitz, Berlin, Germany
- 1910 Sandford, Major F. W., Vogeltown, New Plymouth

- 1911 Snaith, A. F., Postmaster, Taupo  
 1914 Spence, J. R., Blenheim
- 1892 \*Testa, F. J., Honolulu  
 1893 Turnbull, A. H., F.R.G.S., Bowen Street, Wellington  
 1913 Tribe, F. H., Vogeltown, New Plymouth
- 1911 Vibaud, Rev. J. M., Hiruharama, Whanganui
- 1892 \*Williams, Right Rev. W. L., D.D., Bishop, Napier  
 1892 \*Wright, A. B., Public Works Department, Blenheim  
 1892 Williams, Archdeacon, H. W., M.A., Gisborne  
 1892 Williams, J. N., Frimley, Hastings, Hawkes Bay  
 1892 White, Taylor, Wimbledon, Hawkes Bay  
 1894 Wilson, A., Hangatiki, Auckland  
 1896 Wilcox, Hon. G. N., Kauai, Hawaiian Islands  
 1896 Williams, F. W., Napier  
 1898 Whitney, James L., Public Library, Dartmouth, Boston, U.S.A.  
 1898 Woodworth, W. McM., Museum Comp. Zoology, Cambridge, Mass., U.S.A.  
 1902 Webster, W. D., New Plymouth  
 1903 Walker, Ernest A., M.D., New Plymouth  
 1904 Way, Right Hon. Sir Samuel James, Bart., P.C., Chief Justice, Adelaide  
 1909 Wilford, T. M., M.P., Wellington  
 1910 Weston, Claude, New Plymouth  
 1910 Wilson, J. G., Bulls  
 1911 Wilson, T. H., Judge N.L. Court, Deville Road, Hutt, Wellington  
 1912 Westervelt, Rev. W. D., Honolulu, Hawaiian Islands  
 1913 Wheeler, W. J., "Lister," Milton Road, Mt. Eden, Auckland  
 1913 Whitecombe and Tombs, Wellington
- 1892 \*Young, J. L., c/o Henderson and Macfarlane, Auckland

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### PRESIDENTS—Past and Present

- 1892-1894—H. G. Seth-Smith, M.A.  
 1895-1896—Right Rev. W. L. Williams, M.A., D.D.  
 1897-1898—The Rev. W. T. Habens, B.A.  
 1901-1903—E. Tregear, F.R.H.S., etc.  
 1904-1914—S. Percy Smith, F.R.G.S.

## LIST OF EXCHANGES.

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THE following is the list of Societies, etc., etc., to which the JOURNAL is sent, and from most of which we receive exchanges:—

- Anthropologische, Ethnographische, etc., Gesellschaft, Vienna, Austria
- Anthropologie, Société d', 15 Rue Ecole de Medicin, Paris
- Anthropologia Societa, Museo Nazionale di Anthropologia, Via Gino Capponi, Florence, Italy
- Anthropologie, Ecole d', 15 Rue Ecole de Medicin, Paris
- Australasian Association for the Advancement of Science, 5 Elizabeth Street, Sydney
- American Antiquarian, The, Benton Harbor, Mich., U.S.A.
- American Oriental Society, 245, Bishop Street, Newhaven, Conn., U.S.A.
- American Philosophical Society, Philadelphia, U.S.A.
- Anthropology, Department of, University of Pennsylvania, Philadelphia, U.S.A.
- Asiatic Society of Bengal, 1. Park Street, Calcutta
- Bataviaasch Genootschap, Batavia, Java
- Bureau of American Ethnology, Smithsonian Institution, Washington
- Bernice Pauahi Bishop Museum, Honolulu, H.I.
- Ethnological Survey, Manila, Philippine Islands
- General Assembly Library, Wellington
- Géographie, Société de, de Paris, Boulevard St. Germain, 184, Paris
- Geographical Society, The American, Broadway, at 156th Street, New York
- High Commissioner of New Zealand, 13 Victoria Street, Westminster, London
- Historical Society, Honolulu, Hawaiian Islands
- Institute, The New Zealand, Wellington
- Indian Research Society, The, 32 Creek Row, Calcutta
- Japan Society, 20 Hanover Square, London, W.
- Kol Museum fur Volkenkunde, Berlin
- Kongl. Vitterhets Historie, och Antiquitets, Akademien, Stockholm, Sweden
- Koninklijk Instituut, 14 Van Galenstraat, The Hague, Holland
- Na Mata, Editor, Suva, Fiji
- National Museum Library, Washington, U.S.A.
- Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, U.S.A.

Queensland Museum, Brisbane, Queensland

Royal Anthropological Society of Australia, Box 1,446, G.P.O., Sydney

Royal Geographical Society, Kensington Gore, London, S.W.

Royal Geographical Society of Australasia, Brisbane

Royal Geographical Society of Australasia, c/o G. Collingridge, Warongr,  
N.S.W.

Royal Geographical Society of Australasia, 70, Queen Street, Melbourne

Royal Geographical Society of Australasia, Adelaide

Royal Society, Burlington House, London

Royal Society of New South Wales, 5 Elizabeth Street, Sydney

Royal Colonial Institute, Northumberland Avenue, London

Royal Anthropological Institute of Great Britain, The, 50 Great Russell  
Street, London, W.

Smithsonian Institution, Washington

Société Neuchateloise de Géographie, Neuchatel, Switzerland

University of California, Library Exchange Department, Berkeley,  
California



## BOOKS, ETC., RECEIVED DURING 1913.

---

- 'The American Antiquarian.' January to December.  
 'Oud Javaansche,' by Dr. J. L. A. Brandes.  
 'The Museum Journal.' Philadelphia. March, June, September.  
 Royal Colonial Institute. 'United Empire.' January to December.  
 The Japan Society. 'Transactions and Proceedings.' Vol. x.  
 Hawaiian Annual Report. 'Twentieth Annual Report,' 1912.  
 American Oriental Society. 'Journal.' Vols. xxxiii. and xxxiv.  
 American Geographical Society 'Bulletin.'  
 Royal Colonial Institute. 'Year Book,' 1913.  
 Royal Geographical Society of Australia. January to December.  
 Royal Geographical Society of Victoria. 'Geographical Journal.' Vol. xxix.  
 Royal Geographical Society. 'The Geographical Journal.' Vol. xli., January to December.  
 Peabody Museum, Harvard University. 'Memoirs.' Vols. iii., iv., v., vi.  
 New Zealand Institute. 'Transactions and Proceedings.' xlv., 1912.  
 University of Pennsylvania. The Museum Publications of The.  
 Australian Museum. 'Report of the Trustees.' 1912.  
 The Editor—'Na Mata.' January to December.  
 Bataviaasch Genootschap. 'Notulen.' Deel l., 1912, Deel li., 1913.  
     'Tijdschrift voor Indische Taal-Land-en Volkenkunde,'  
     'Rapporten, van de Commissie in Nederlandsch-Indie.' Vol. lv., 1912.  
 Anthropologischen Gessellschaft in Wien, Band xliii., 1, 2, 3.  
 Royal Anthropological Society of Australia. 'Science of Man.' Vol. xiv.  
 Royal Society of New South Wales. Part i. May to August.  
     'Journal and Proceedings.' Vol. xli., 1, 2, 3, 4.  
 'Rendiconti, Societa Italiana D'Anthropologia E Etnologia.' Vol. xlii.  
 W. D. Westervelt—  
     'Paradise of the Pacific.' January to November.  
     'Maui—The Demi-God.' Australian Edition. 12 copies.  
 'The Philippine Journal of Science.' Sec. D. 1, 2, 3, 4.  
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## WAHI II.

# TE KAUWAE-RARO;

ARA: NGA KORERO TATAI O NEHE A NGA RUANUKU  
O TE WHARE-WĀNANGA O TE TAI-RAWHITI.

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## UPOKO VI.

NA TE MATOROHANGA ENEI KORERO.

Te Korero mo Manaia i Hawaiki—Ka manu mai a Manaia ki Aotea-roa—Te  
Korero mo Tama-ahua—Ka haere a Tama-ahua ma ki te kimi pounamu.

### TE KORERO MO MANAIA.

**K**O Tomo-whare, he mea tiki e Manaia hei tohunga tarai haumi, hoe mo tona waka, maipi, tokotoko. Ka noho a Tomo-whare i Whaingaroa, te kainga o Manaia; Ko Nuku-ahurangi te whare. Ka roa e noho ana a Tomo-whare me ona iwi hoa tohunga tarai rakau, me te titiro a Warea, te wahine a Manaia ki te pai o Tomo-whare.

Ka haere a Manaia me etahi o ona tangata ki te ngahere ki te patu manu ma Tomo-whare me ona hoa. Ka tae ki te wahi i mahi ai ratou, ka noho, ka ao toru; ka rere mai nga manu e rua ki runga ake i a Manaia. Katahi ka mahi nga manu nei, ki te mahi takaro ki a raua; ka taka iho ki te aroaro o Manaia nga manu ra. Ka rere atu nga ringa o Manaia, ka mau nga manu nei; ka mea a Manaia, "Rehia i te mata ngaro o Manaia." Ka mate ona manu e rua nei, ka tukua ko te manu toa, i tukua ki tona atua ki a Maru hei whakahere; ko te uha o aua manu ka tunua, ka kainga e Manaia. Ka poroporoaki iho ia ki ona tangata, "Whakawhaititia a koutou manu; ka whanake i te ata apopo, kia moata te whanake.

Ka haere a Manaia ki te kainga; ka tata atu ka whakasō atu ia i tahaki nei; ka mohio ia kua moe nga tangata o Tomo-whare. Ka haere mai ia ki te pakitara o to raua whare ko tona wahine, ka whakarongo ki te pipihatanga o te ihu o Warea. Kaore i rongo; ka tomo ki roto i to raua whare, a Manaia; kaore a Warea i tae mai. Katahi a Manaia

ka haere, ka tae ki te whare o te ope, ka tomo ki roto. He pouri ra hoki, ka tu i te taha ki te matapihi, ka mohio iho a Manaia ki te pipiha o te ihu ko Warea tenei. Ka tau te tangata ra ki nga waewae, ka mau ki tona pukepoto, ka pania ki nga ateate o nga waewae o Warea. Katahi ka pania ki te remu o te aute o Tomo-whare. Ka mutu, ka puta a Manaia, ka haere ki tona whare ka moe. Ka marama ka haere a Manaia ki te whakataki i ona tangata, ka tutaki, ka taua te tau o tera mea o te manu, koia nei taua tau a Manaia.

Tau ake nei au i taku tau,  
 He tau nau, e Tāne-te-waiora ki au,  
 He tau nau, e Puna-weko ki au—  
 Ki tenci pia, ki tenei tama ;  
 Nau e Puna-weko,  
 Haramai ra tai, haramai na uta whenua,  
 E kai koe i te o wao a Tāne,  
 E upa to kaki, e upa to puku  
 He mata kamokamo to mata,  
 He mata ka rokiā to mata,  
 He mata ka turuki mai to mata,  
 Ki au e—E Puna-weko—E—

Ka mutu te tau a Manaia ka tu ki te marae o te whare. Ka rongo ake te iwi ra i te tau o te manu, ka puta mai ki waho, ka puta mai hoki a Warea. Ka mea mai ki a Manaia, “Nau mai e Tāne ki uta, nau mai e Puna-weko! ki taitu, ki tai takoto, ki tai aro, ki te whare e—i.” Ka tino tu te wahine ra ki te aroaro o Manaia’ ka mea mai, “Katahi tonu nei au ka tono atu ki tetahi mai i te kauwhanga o Nukutahi-rangi, ka parawa nei o tau.” Ka mea atu a Manaia, “I whea koe e moe ana?” Ka mea mai a Warea, “I to taua whare.” Ka mea atu a Manaia ki tona wahine, “E Kui! he maruapo taku kua taea koe e te tangata. He patai tenei naku, nau ranei i haere atu; nana ranei i haere mai ki a koe?” Ka mea atu a Warea, “Auē ki au e, kaore koe i mahara, kua eke tenei ki runga i taumata o te orongonui ka whakaeke mai a matitinku, a matiti rangi, ka whakaruhi te wao, ka ruhi a Puna-weko, ka whakaruhi hoki te tangata i a Kamo?”

Ka mea a Manaia, “E Kui, e mohio ana au he Waru-tuhoehe tenei, ka wana nga mea katoa, i uta i tai, ka rehia a tai, a uta hoki.”

I konei, ka mohio a Manaia kua nui te pirangi o Warea ki a Tomo-whare hei tāne māna, ina ka kaha tona huna i tona hara.

I konei, ka puta mai a Tomo-whare me ona tangata ki te roro o te whare noho mai ai; ka mea mai a Warea, “Kaore koe e whakamā mo tau amio tangata ki konei, a, koia nei he mahi mau he whakapae; he kohuru tau mahi i au, i to ope hoki.” Ka karanga atu a Manaia “Kati! ka tohetoe koe ki te hūna i to puremu. Tena, e tu ki runga kia titiro atu au ki a koe.” Kua tu mai te wahine ra; ka mea atu a Manaia, “Tena! titiro mai ki au.” Ka titiro atu a Warea; ka mea atu a Manaia, “E aha tena e mau mai i o waewae?” Ka titiro kato

nga tangata, e mau ana te pukepoto i nga waewae. Katahi ka mohio a Warea, e, kua mau ia i a Manaia.

Ka patai atu a Manaia ki te ope, E ta ma, kowai o koutou i whaia e te wahine nei?" Ka tu mai a Tomo-whare ki runga ka mea mai, "E Manaia! Ata whakaaro marire; ka pa he ara paruparu, he ara one ranei, e kitea nga tapuwae o te whanako." Ka mea atu a Manaia, "Kati; ka hua au, i patai atu ai au, he tohu aroha ano to te mate, ka pena mai na koe. Tena e titiro iho ki te remu o to kahu." Ka titiro iho a Tomowhare—e! kua mau ia i te pukepoto o Manaia. Ka mea mai a Tomo-whare, "Ha! naku koa i haere atu ki tona whare, nana ra i haere mai. Na wai i ki kia whati tara-tāne i tara-wahine." Ka mea atu a Manaia, "Kati! kua huna nei koe. Ina to rakau; mau ranei ta taua wahine—maku ranei?"

Ka mau a Manaia ki te tokotoko, ka mau hoki a Tomo-whare ki te tokotoko; noho atu; noho mai; ka tu ano, he huata ta tetahi ta tetahi; kore rawa i pa tetahi me tetahi. Noho atu, noho mai; pau katoa nga rakau; ka tango raua ki te rakau poto, katahi ano ka pipiri raua ki a raua. Kaore i roa, ka mate a Tomo-whare i konei i a Manaia.

#### KA MANU MAI A MANAIA KI AOTEA-ROA.

I konei ka heke mai a Manaia ki Aotea-roa nei; he wehi, koi patua ia e nga iwi o Tomo-whare. Ka tae te rongo ki a Nuku—tamaroro, tuakana o Tomo-whare, ka ara te ngaki-mate; ka mate a Ngati-purauwha, a Ngati-Wai-rehu, nga iwi o Manaia—i mahue iho i a ia ki muri i a ia. Ko etahi i mate, ko etahi i mau herehere. A ko Te Ahiruru tetahi o nga herehere; ka ai atu a Nuku-tamaroro, "Kei whea taku hoa-riri a Manaia?" Ka mea atu a Te Ahiruru, "Kua heke ki te whenua i tauria e te kohu rangi i Tiritiri-o-te-moana," Ka mea a Nuku-tamaroro, "A ko te kopua toto e waiho i muri nei, a ka kawhaki ia i a ia ki nuku mamao kia ora ai ia. Ko koutou e waiho ana hei whariki mo te aroaro o Warea." Ka mea a Nuku-tamaroro ki ona iwi kia toia nga waka ki the wai; "Kia kowhiria mai hoki nga peke hapai hoe; hei hoake moku ki te whai i taku matua, i a Manaia." Ka oti te kowhiri i nga toa hapai hoe moana, ka tonoa nga tohunga o te tuāhu o te Ahurewa kia haere tahi ratou; ka tonoa a Aweawe-nuku, a Kowhao-roa, a Hau-paroa—nga tohunga o te Ahurewa—kia haere tahi mai a ia.

Ka whaia mai a Manaia, tae rawa mai ki Rarotonga. Katahi ano ka mānu atu ki te moana, ka po rua ka mānu mai ano nga waka e toru o Nuku-tamaroro, a, 'Tangi-apakura,' a 'Te Hou-ama,' a 'Waimate.' Enei waka e rua nga waka unua, kotahi te waka marohi, ko te 'Hou-ama.' Ka tae mai ki Arapaoa, i te muri ki te tonga, ka mea a Nuku-tamaroro ki a Pihanga, "Tukua te ihu o nga waka ma te taha rawhiti." Ka mea a Hau-paroa, tetahi o nga tohunga, "Waiho i te taha mauu te ihu o nga waka e tata ana, koi roa tatou ka u ki uta; e kore e rokohina e tatou." Ka tukua te ihu o nga waka ma te mauu



o Arapaoa takoto ai. Ka tae mai ki te Au-miro o te Kawau-a-Toru, ka kitea ake te ahi i te pito mai ki te marangai o taua motu. Ka mea a Nuku-tamaroro, "Mehemea tera ko te motu nei, ko Rangitoto i Ahu ra." Waiho tonu iho hei ingoa ko Rangitoto taua motu. Ka tikina ka torona te ahi, e tu ana te auahi, ka kitea; kua mamate haere te kānga o te ahi, kua aua atu ki tahaki te kā o nga motumotu. Ka mea nga tangata mataki, katahi ano ka pahemo atu.

Ka whaia ano, tae rawa mai ki Manā, e hoe atu ano i waho ake o Pukerua i ko mai o Pae-kakariki. Ka whaia e te 'Hou-ama,' waka marohi nei; kaore i roa kua mau a 'Tokomaru' te waka o Manaia. Ka whakararururutia e te 'Hou-ama' kia tae mai ai nga waka-unua e rua. Te taenga mai, ka u te pakanga i konei, a po noa ao noa te ra, po noa, ao noa te ra; ka rupeke te nuinga o nga tangata o runga i a 'Tokomaru,' Ko nga tangata o runga i nga waka o Nuku-tamaroro ka tae pea ki te 200 te matenga; ko hokorima o runga i a 'Tokomaru' ka mate. Ka karanga atu a Manaia, "E Nuku! he moumou tangata tenei na taua. Tukua ki uta taua, ma taua anake te rakau; kia wawe ai te rite o taua hiahia." Ka mea a Nuku-tamaroro, "Hoatu ra." Ka huri te ihu o 'Tokomaru' ki uta; ka u atu, ka toia a 'Tokomaru' ki uta takoto ai. Ka mea atu a Nuku-tamaroro, "E Manaia! ka aua atu au e whai mai ana i a koe i te wā moana nei, kaore ano i uru he toko mo te hopara nui a Toi. Waiho kia ao te ra ka tu ai taua." Ka mea a Manaia "E pai ana."

I te po ka haere a Te Ao-whaingaroa, te tohunga o 'Toko-maru,' ki te whakaara i te marangai, i te hau i a Tahu-parawera-nui kia ara. Ka rewa nga whetu ki runga, ka puta taua hau; haere tonu mai te hau me te huka-waitara, ka aohia te kirikiri o te moana ki te tua whenua,—kino rawa atu. Koia nei te putake i kino ai nga pararae o Waimea, o Waikanae, o Te Horo, i te kirikiri, i te pukepuke onepu. Ka waiho hei ki, 'ko te one ahuahua a Manaia' taua one—a 'Te Uruti' atu, i te ngutu-awa o Otaki awa, tae noa atu ki te Anaputa i Pae-kakariki ra. Kati ka pakaru nga waka o Nuku-tamaroro, ka mate-mate te nuinga o nga tangata o Nuku-tamaroro i te marangai i te wai hoki.

Ka ao te ra, ka haere atu a Manaia ki a Nuku-tamaroro. E rua ona tu i te kuha o to ratou whawhai i te moana ra. Ka mea atu a Manaia, "E Nuku! ko to taua taunaha ra tenei; whakatika!" Ka mea mai a Nuku-tamaroro, "E Ta! kaore ano i ngata to puku toa i te whakarauika e takoto mai ra te moana, e pae nei i uta?" Ka mea a Manaia, "Naku koa i whai mai, nau ra i whai mai. Mahara au kati ko te ika i uta. Kaore! whai ana mai koe ko te ika tere moana ano kia mate." Ka mutu, ka mau te rongo a Manaia ki a Nuku-tamaroro.

Ka haere mai a Manaia i runga i tona waka, i a 'Tokomaru,' u rawa mai ko Te Aratapu-o-Manaia (koia te roanga o taua ingoa), kei ko atu, i Kaipara, taha marangai. Ka roa ka hoe ki Whaingaroa. I

rongo ia kei reira a Whatonga. No te taenga ki reira ka kite i a Maungaroa; ka ki atu a Maungaroa, a Hatauirā ma, kua huri noa a Whatonga ki te tai rawhiti o te motu nei. Ka ui mai a Manaia, "E kore pea e mau i au." Ka ki atu a Hatauirā, "Me haere e koe ka tupono mai ki a koe tetahi motu e hora ana i te moana, ko tetahi i te taha marangai nei, ka titiro atu e koe ki te au o te puia e koiri mai ana i tetahi motu i te taha tonga, ka whakamau te ihu o to waka ki te taha mauru o taua motu. Na, ka titiro atu koe ki te rae whenua e hokai mai ana ki waho, ko te awa e tuwhera ana i te taha mauru, koia tena, kei kona a Whatonga raua ko Toi e noho ana, kei roto i to raua pa e noho ana, i a Te Kapu-rangi, Engari kei te taha rawhiti te pa, ko te takotoranga pai tena mo 'Tokomaru.'"

Ka hoki ano a Manaia, ka hoe, tae tonu atu ki Whakatāne awa. Ka tae ki reira ka rongo, katahi tonu ka mānu atu a 'Kura-hau-po'; ka haere ki te whai; mau rawa atu i Mataahu, a 'Kura-hau-po.' Ka mānu mai a 'Kura-hau-po' ki te moana, ka mānu hoki a 'Tokomaru'; u noa mai a 'Tokomaru' ko Tokomaru ano, he ingoa no Tokomaru, te waka o Manaia. Ka noho a Manaia ki reira ka roa; ka hoki mai ano ki Whaingaroa nei.

Ka mutu taku whakamarama ki a koutou i tenei. Ko 'Kura-hau-po' ka hoe tonu mai ki Turanga-o-Toi; ka tuturu te ingoa o Turanga, ko Turanga-o-Toi, kua whakamaramatia ake ra e au ki a koutou.

Na, me hoki taku korero ki a Nuku-tamaroro me nga morehu o tona ope. I a Manaia i wehe mai ra ki te tai marangai-rawhiti hoki; ka tahuri a Nuku-tamaroro ki te mahi i ona waka; ka marohitia anake nga waka nei, kua kore e unuatia; kia mama ai te hoki ki tona whenua. Kati, ka oti te mahi i nga waka nei, ka mānu nga waka o Nuku-tamaroro, ka hoki ki Hawaiki, ki te whenua i rauhitia mai ai te tangata, i te hekenga mai i Irihia ki Tawhiti-nui nei, i tutuki mai ai ki Hawaiki. Kati taku whakamarama i konei.

Na, ki taku mahara ka mutu ano nga tangata i tino korerotia i roto i te Whare-wananga a o koutou tipuna nana nga waewae tuatahi ki runga i nga motu nei.

#### TE KORERO MO TAMA-AHUA.

Na me hoki atu taku korero ki a koutou ki a Tama-ahua me tona wahine, Tauranga. Ka moe a Tama-ahua i a Tauranga, no Ngati-Maruiwi, no Ngati-Rua-tamore taua wahine; he wahine rangatira. Ko tetahi tenei o nga wahine i tukua mai ra e Matakana ki a Whatonga i a ia i tae atu ki Maketu. Ko te wahine o Tama-ahua mai Hawaiki mai, o tona tamanga ake, ko Hine-ahu. Ko taua wahine no tetahi motu, ko Ahu, i korerotia ake ra e au. Ko te iwi tera nana ra i tutu kia tu he waka hoehoe whakataetae ma ratou, i riro ai a Whatonga a Tu-rahui i te hau-whenua rawhiti. Ko Hine-tangi-akau no Rarotonga tenei wahine. I haere katoa mai i

runga i a 'Kura-hau-pō;' i tae mai enei wahine ki Aotea-roa nei. No Tama-ahua i Maketu ra, ka tukua mai ra nga wahine ma ratou e Matakana, hei tohu pai, whakakotahi i te tangata whenua ki te ope o Whatonga ra, i runga i te mohiotanga he mokopuna na Toi-te-huatahi a ia. Ka moea e Tama-ahua a Tauranga hei wahine mana; ko tetahi tera o nga tino wahine o roto o te ope ra. Ka mea mai a Matakana ki a Whatonga "Ko Tauranga, ko Nihoriki, ko Pohoi, mau ake enei wahine, he wahine puhi enei, he wahine rahiri no roto i o matau iwi, i a Ngati-Maruiwi. Ko Ngati-Rua-tamore, ko Ngati-Tai-tawaro, ko Ngati-Pananehu, pau katoa ki roto i enei wahine; me moe e koe." Ka mea a Whatonga, "Waiho! he whatu katoa te hanga e kite nei koe. No nga moana hohonu o Tawhiti-nui." Kati tenei; i noho a Tama-ahua ki te kainga o tona wahine, ki Ahukawa, kei uta ake o Maketu. Ka roa e noho ana i Awakino ka haere ratou ko ona wahine tokotoru, ko Hine-ahua, ko Hine-tangi-akau, ko Tauranga, me a ratou tamariki, ka tae ki Whakarewa.

He pa tera no Te Ati-awa; ara, no nga'uri o Awa. Ka noho i reira. He toa a Tama-ahua ki te mau rakau, taiaha, patu-poto ranei; a he tangata rawe ki te haka ia he reo reka ki te waiata, he tohunga hoki ki nga mahi o te tuāhu o te Ahurewa. Ka pirangi te tamahine a Rautoka, tungane o Tuoioi. Nga tamariki tenei a Kahu-kura-ruru-kaha raua ko tana wahine, ko Hine-te-ao-patari. No runga i a 'Tokomaru' enei, a Kahukura-rurukaha me tana wahine, a Hine-te-ao-patari na Takerangi. I moe a Manaia i a Warea ka puta:—

- |                 |   |             |
|-----------------|---|-------------|
| 1. Hau-paroa    | } | Whanau tahi |
| 2. Te Ao-patari |   |             |
| 3. Take-whenua  |   |             |
| 4. Hine-wai     |   |             |

Na, ka marama mai koutou, he uri tenei no Manaia, kei te tai haua-uru o te motu nei. Ko Hau-paroa kua oti ake i a au te whakahaere ake i mua ake nei. Ko Tuke-whenua i noho i a Tangi-awa, mokopuna a Toi. Kei a Ngati-Kahungunu tenei e heke ana. Ko Hine-wai i noho i a:—

- |                            |               |
|----------------------------|---------------|
| Tonga i a Hine-wai         |               |
|                            |               |
| Te-Aho,                    |               |
|                            |               |
| Hau-moana                  |               |
|                            |               |
| Tu-taruke i a Tama-o-rangi |               |
|                            |               |
| 1. Rangi-tuatahi           | } whanau tahi |
| 2. Tama-noho whare         |               |

Na ka marama koutou ki tenei peka o Tama-ahua a tenei wahine ana; ka puta ano ki nga iwi o Taranaki. Kati ake enei.

I muri iho o tenei ka roa e noho ana, ka haere a Tama-ahua ki te

kainga i a Hatauirā, i a Maungaroa, i Wai-whakaiho; ka roa e noho ana i reira ka moea e Tama-ahua a Aotea hei wahine mana. Kamutu nga wahine a tenei tangata, tokorima. I puta katoa nga uri kei tera motu, kei Arapawa etahi :—

Ko Tama-ahua i a Hine-ahu W 1

- |              |   |              |
|--------------|---|--------------|
| 1. Tama-nuku | } | Whanau tahi  |
| 2.           |   |              |
| 3.           |   |              |
| 2. Tama-hine | } | No Ngati-awa |
| 3. Tama-noho |   |              |

Ko Tama-nuku i a Te Wai-puhoro

Te Kopatu i a Hotunuku

Hou-raki i a Kimi

Hou tea i a Te Moremore

Uenuku-raugi i a Taumata

Pou-tea-noho-taumata i a Te Rangi-tukaha

Tahu-potiki (tenei)

Kati. Ka makere tenei peka ki a Ngai-Tahu i Arapaoa ra.

Ko Tama-hine i a Tahatiti

Rakaiora

Tama-te-ra

Pou-tara-kihi

Tama-hurumanu

Rongotope

Kati i konei; ka makere tenei peka ki a Ngati-Porou e noho mai ra i te rawhiti, ma ratou e kumekume atu ki a ratou; ki a Ngati-Ira hoki, ki a Ngati-Kahungunu hoki. Na ka marama koutou ki enei take kua kiia ake nei.

KA HAERE A TAMA-AHUA MA KI TE KIMI POUNAMU.

I tetahi wa mai ka noho a Tama-ahua ma, a Maungaroa ma, a Hatauirā ma, kua korerotia ake ra e au. Ka tae ki tetahi wakataka te whakaaro i nga tangata o taua takiwa kia haere ki te kimi pounamu, kotuku, hei piki mo ratou. Katahi ka haere nga waka e toru, ko 'Potaka,' ko 'Otauirā,' ko 'Whatupurangi,' koia tenei nga waka i haere ki te kimi pounamu, ki te patu kotuku hei piki. Ka eke a Tama-ahua i runga i a 'Otauirā' waka me tona wahine, a Hine-ahu, a Aotea tetahi ona wahine. Ka tika a 'Whatu-purangi,' a 'Potaka,' enei waka i haere ma te taha rawhiti o Arapaoa. Ko Otauirā ka tika ma te taha hauauru o Arapaoa; ka tohungia e Kahukura (atua nei)

te wahi hei unga atu mo to ratou waka ; tika tonu ki Arahura o Kupe, i korerotia ra e au.

Ka tae ki reira ka toia to ratou waka ki roto i te huru takoto ai kia pai ai, koi maroke i te ra, koi kitea hoki e te tangata haere. Ka haere te ope o Tama-ahua ki te kimi pounamu ; ka tae ki roto o Arahura, ka haeia Tama-ahua ki tona wahine, ki a Hine-ahu ; ka whakapaea e ia, kei te pirangi a Tuhua ki a Hine-ahu. Ka ki atu a Hine-ahu "Kaore ta taua tangata i te pena mai ki au." Kaore a Tama-ahua i rongu ; patua ana a Tuhua, ka mate. Ka pouri nga tangata o tona ope. Heoi, whakamanawanui tonu, ka kitea nga kowhatu pounamu i konei e Hine-ahu ; no te tangihanga o Hine-ahu, koia te 'Tangiwai.' No te nui o tona rangatiratanga koia 'Te Kahurangi;' mo tona tiparetanga ki te kawakawa koia 'Te Kawakawa;' Ka mutu nga pounamu i kitea e Tama-ahua raua ko tona wahine. Ka tahuri ki te hika ahi a Tama-ahua ; he rere anake te kora o te ahi, ka wera Arahura, koia i pau ai a 'Kahotea' i te ahi, ka kopatapata haere te ahua o tena pounamu i te ngarehu ahi.

Ka hoki mai a Tama-ahua me ona wahine ki Wai-whakaiho, i te take o te pu o Taranaki. Na, kaore au i rongu i nga ingoa patu-pounamu, o nga tiki ranei, o nga kowhatu pounamu o taua haere a Tama-ahua ma. Engari te mau-kaki i rongu au ko te 'Ara-moana,' he ingoa no Hine-ahu.

Na, ka roa e noho ana a Tama-ahua i Taranaki nei ; kati, ara atu ano te roanga atu o tenei korero ; me kati ; waiho i konei.



# THE LORE OF THE WHARE-WĀNANGA.

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## PART II.

### TE KAUWAE-RARO,

OR 'THINGS TERRESTRIAL.'

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Written out by H. T. WHATAHORO.

Translated by S. PERCY SMITH.

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## CHAPTER VI.

### THE COMING OF MANAIA TO NEW ZEALAND.

Manaia's doings at Hawaiki—Manaia sails for New Zealand—Nuku-tama-roro returns to Hawaiki—The history of Tama-ahua—Tama-ahua goes in search of the Jadeite—Genealogical descent from Toi and Tama-ahua.

(Dictated by Te Matorohanga.)

[It will be noted in the following 'History of the coming of Manaia to New Zealand' that he appears to have arrived during the period when Whatonga, after his meeting with Toi, was still at Whakatāne, in the Bay of Plenty, and had not as yet gone on south to Turanga. Manaia was therefore—according to this account—a contemporary of Whatonga's and of Toi-te-huatahi's. The genealogical table of his connections seems also to bear this out. Hitherto it has always been supposed, and always so stated in the few accounts we have of his voyage, that he came here in the 'Tokomaru' canoe at the same time as 'The Fleet' (so called) or about the year 1350. The Rarotonga accounts agree in this also. But if the following story is right we must anti-date his voyage to somewhere about from 1225 to 1250. There is one thing that bears this thing out, viz.: that the Moriori people of the Chatham Islands were acquainted with the story of Manaia's doings in Hawaiki, and it has always been a puzzle to account for this, on the supposition that Manaia came at the same time as the Fleet, seeing that there never has been any doubt that that people left New Zealand before the arrival of the Fleet.]

The probability is that we have never made sufficient allowance for voyages made back from New Zealand to Eastern Polynesia during the years that New Zealand was being settled by the Maoris. It seems to me that 'Tokomaru' must have gone back to Tahiti, as several other canoes apparently did, and then returned with the Fleet; or, there must have been a second canoe of the same name.]

#### MANAIA'S DOINGS AT HAWAIIKI (TAHITI).

THE wife of Manaia was named Warea, and she committed adultery with Tomo-whare. On one occasion Manaia sent for Tomo-whare to act as a *tohunga* [skilled artificer, as well as priest] in making *haumi* [end pieces], for a canoe, paddles, *maipi* [halberts], *tokotoko* [spears, &c.]. Tomo-whare came and stayed at Manaia's home at Whaingaroa, in his house named 'Nuku-ahu-rangi.' After Tomo-whare and his fellow artificers had been there some time, Warea, Manaia's wife, all the time was thinking what a fine man Tomo-whare was. Manaia and many of his people went to the forest to catch birds for his workmen. They were three nights there, and on one occasion two birds came and alighted above where Manaia was sitting and began playing with one another, during which they fell to the ground just in front of Manaia, who stretched out his hands and caught them. He thought [or said] '*Rehia i te mata ngaro o Manaia*' ['amusement in the absence of Manaia's eyes is going on'] and evidently Manaia took it as an ill omen. The birds were then killed; the male was taken to his god Maru, as an offering, the female was roasted and eaten by Manaia, who then bid farewell to his men, saying, "Collect all your birds, and return home in the morning; and be early."

Manaia then returned to his home, being overtaken by night as he got near. He knew that Tomo-whare and his men must all be asleep, so he went to his own house and listened for the breathing of his wife Warea. He could hear nothing; he entered the house; Warea was not there. He then went to the house of the workmen, and entered; it was very dark; he went to the side where the window was [the place of honour, where chiefs sleep] where he recognised the peculiar breathing of Warea; he felt for her legs, and taking a piece of *pukepoto*<sup>1</sup> [blue clay, used for painting the face] painted the *ateate* [calves] of her legs, and the border of the *aute* garment [*tapa*, bark cloth, used in the islands for garments and formerly used by the Maoris for fillets, &c., but the plant from which it was made has, through neglect of cultivation,

1. It would be interesting to know whether this *pukepoto* is found in any of the islands. It is a brilliant blue clay, in reality a fossil of some kind transformed into phosphate of iron, and was much valued by the Maoris formerly. It is found in the *pake* (marl) formation of northern Taranaki, which is not a volcanic formation, of which Hawaiki (or Tahiti) is formed, though the same clay is said to occur at Rotorua, which is all volcanic.

disappeared in New Zealand] of Tomo-whare. Manaia then returned to his own house and slept. At daylight he went to meet his men, with their large quantity of birds, and then he recited his lay (*tau*) as follows:—

## MANAIA'S TAU.

I now recite my lay,  
A lay of thine, O Tāne-tā-waiora ! to me,  
A lay of thine, O Puna-weko !<sup>2</sup> to me,  
To this disciple, to this son,  
This worshiper of thine, O Puna-weko !  
Bring forth the products of the sea,  
Also of the inland parts—  
That thou mayest eat the gathered foods of Tāne,  
And thus thy throat and belly may belch,  
And cause thy eyes to blink,  
Inducing an overpowering sleep,  
As if they had been charmed,  
Give to me, O Puna-weko !

After Manaia had finished his *tau*, he arrived at the *marae* [court yard] of the house where the artificers were, and when the people heard the bird-*tau*, they all came forth together with Warea, who said or sung, to Manaia—

Welcome, O Tāne ! from inland,  
Welcome, O Puna-weko !  
To the stake shore, to the coming feast,  
To my presence, to our home—*e.i.*

She then stood before Manaia, and said, "I had only just entered the house to fetch one of my garments in the passage-way of 'Nuku-ahu-rangi' [name of the house] when I heard your *tau*." Manaia replied, "Where were you sleeping?" Said Warea, "In our own house." Then Manaia said to his wife, "Old woman ! I had a *marua-po* [dream, omen, premonition] that you had been overcome by some man. I now ask you, did you go to him, or did he come to you ?" Warea replied, "*Aue ki au ! Kahore koe e mahara kua eke tenei ki runga o taumata o te orongonui, ka whakaeke mai a Matiti-nuku, a Matiti-rangi, ka whakaruhi te wao, ka ruhi a Puna-weko, ka whakaruhi hoki te tangata i a kamo*" [I give this in the original for it is somewhat obscure]. "Alas, O me ! Do you not remember that this period is the brow [i.e. time of plenty] of Orongonui [the summer], when Matiti-nuku [the Earth] and Matiti-rangi [the heavens] come [give forth their plenty] and the forest trees cast forth their leaves, when Puna-weko gives of her abundance, and man is weak through blinking." Manaia said in reply, "Old lady ! I know that these shavings [on your garments] are from the shaping of the paddles. All things have an origin, like shoots of plants, both inland and in the sea ; the sea has its amusements as has the land."

2 Puna-weko, the god-progenitor of birds.

Manaia now felt quite sure that Warea had a great desire towards Tomo-whare, because she so strenuously denied her sin. At this moment Tomo-whare and his men came forth into the veranda of the house, when Warea said, "Are you not ashamed, at having gathered this party here, and then to make such a base accusation? This is murdering me and your guests also!" Manaia said, "Enough! you persist in concealing your adultery. Now stand up! that I may examine you. Look at me." So Warea looked at him, and then Manaia asked, "What are those marks on your legs?" Everybody looked, and there saw the marks of the *puke-poto* [blue clay] on the woman's legs. Then indeed did Warea know that she had been detected. Manaia asked the people, "O sirs! which of you has been pursued by this woman?"

Tomo-whare now stood forth and said, "O Manaia! consider this: If it were a muddy road, or a sandy road, the footsteps of a thief would be seen" [i.e. some sign of his approach to Warea would be visible]. To this Manaia replied, "Enough! I thought when I asked my question that affliction had its token of love, but you reply like that. Behold! look at the border of your garment!" Tomo-whare looked, and there was the mark of Manaia's *puke-poto*! Tomo-whare then said, "Ha! it was I who went to her house first, and then she came to me, who says that *kia whati tara-tone i tara whaine*?" [that man's desire shall be refused by a woman]. Manaia then said, "It is enough! you are concealing the thing! Here is a weapon! Let us fight it out to decide who shall have the woman."

They both then seized their spears (*toko-toko*), each striving to wound the other. Then they took to the *hua ha*, long spears, but neither could touch the other. Again they tried other weapons; all kinds, without result, and lastly they armed themselves with short weapons (*rakau-poto*), and closed in deadly combat. It was not long before Tomo-whare was killed by Manaia.

#### MANAIA SAILS FOR NEW ZEALAND.

Now, it was not long after this that Manaia came away to Aotearoa [New Zealand] for fear that he should be utterly defeated and his people exterminated by the tribe of Tomo-whare. When the news of the latter's death reached Nuku-tama, the elder brother of Tomo-whare, he raised a party to avenge his death, and Ngati-Pura-uwha and Ngati-wairehu [see page 40 for the origin of this tribe], Manaia's tribes, were defeated. These tribes he left behind him when he came away. Some were killed, some were taken prisoners, among the latter being Te Ahi-ruru. When he was brought before Nuku-tama-roro, the latter asked, "Where is mine enemy, Manaia?" Te Ahi-ruru replied, "He has departed for the land on which the mists and clouds rest, to Titiri-o-te-moana." Said Nuku, "A! gone and left this pool of blood behind him? Taken himself off to a distant land to save himself? Ye are left as a



mat to cover the nakedness of Warea!" [*hie whariki mo te aroaro o Warea*].

Nuku then ordered his people to prepare and drag their canoes down to the sea, and to select able arms and shoulders to wield the paddles—"to carry me over the waters to my elder relative Manaia!" When the able bodied men had been selected—men skilled in sea-pursuits—the *tohungas* of the *tuāhu* [altar] and of the *ahu-rewa* [another kind of altar] were also told to accompany the expedition. The *tohungas* of the *ahurewa* were Aweawe-nuku, Kowao-roa, and Hauda-roa [? the son of Manaia so called, see page 39], all of whom were ordered on board. Then the fleet sailed for Rarotonga in pursuit of Manaia, and from there they floated away over the great ocean after staying there two nights. Nuku-tama-roro had three canoes, named 'Tangi-apa-kura,' 'Hou-ama,' and 'Waimate,' of which two were double canoes (*waka-unua*) and one *waka-marohi* a [war canoe, without women on board], outrigger [*ama* is an outrigger] the 'Hou-ama.'

The canoes made the land at Arapawa in the south [the South Island, now used for the north end of that island]. Here Nuku said to Pihanga, "Let the bows of the canoes be directed to the east side" [of the land]. Hau-paroa, one of the *tohungas*, said "Rather let them be directed by the west side which is near, lest we be delayed and on landing shall not overtake them" [i.e. Manaia's party]. So the canoes were steered to the westward of Arapawa, and when they reached the 'Aumiro-o-te-kawau-a-toru' [the swishing current of Toru's cormorant, i.e., Teau-miti or French Pass, see "Journal of the Polynesian Society," Vol. ii., page 150, for origin of name] they saw smoke arising from the eastern side of that island [Durvilles Island]. Nuku said, "That island has the exact appearance of Rangitoto at Ahu,"<sup>3</sup> and so that island thus received its name. They then sent to see what caused the smoke, and found a dying fire, from which the men concluded that those who lit it had only just departed.

They now followed after to Māna island across Cook's Straits<sup>4</sup>, and as they were passing Puke-rua, this side of Pae-Kakariki [Puke-rua is an old Mua-upoko *pa* a couple of miles south of Pae-Kakariki Railway Station], the 'Hou-ama,' *ma rohi* canoe gave chase, and they shortly overtook the 'Tokomaru' canoe [of Manaia], manoeuvred round the other to detain it until the double canoes came up, and when they did so the battle commenced. They fought all day, all night, the next day,

3. If, as seems certain, that Ahu is O-Ahu of the Hawaiian islands, it shows that Auku-tama-roro had visited that group from Tahiti, which can easily be believed from the accounts of the voyages between these groups given in Fornander, and in "Hawaiki." A former reference to Ahu says, that it was a long way beyond Hawaiki (or Tahiti).

4. Probably the Scribe has omitted something here. How did they know the lighters of the fire had crossed the Straits?



and the night after until daylight, when most of the men on board 'Toko-maru' were disposed of. On board the canoes of Nuku-tama-roro probably 200 men were killed to about 50 on the 'Toko-maru.' At this point Manaia shouted out, "O Nuku! we are wasting men. Let us go ashore and fight it out by single combat and so quickly reach the end of our desires." Nuku replied, "Go on then!" and at once the bows of 'Toko-maru' were directed to the shore, and on arrival she was hauled up.

During the night Te Ao-whaingaroa, the *tohunga* of the 'Toko-maru,' proceeded [by his incantations] to raise a great gale of wind, the wind of Tahu-para-wera-nui.<sup>5</sup> As soon as the stars came out, the wind arose, and with it the hail (*huka-waitara*), the gravel of the sea was driven on shore. It was an extremely heavy gale, and it is due to it that the flats of Waimea, Waikanae, and Te Horo are still covered with gravel and sand hills, and hence originates the saying, 'The heaped-up hills of Manaia'—they extended from Te Uruti at the mouth of Otaki river right away to Te Ona-puta at Pae-kakariki. But enough! The canoes of Nuku-tama-roro were smashed up and most of his men died through the effects of this gale and the water.

When morning broke Manaia went in search of Nuku-tama-roro, who had been wounded twice in the thigh in the sea fight. On finding him, Manaia said, "O Nuku! this is [the day of] our agreement, arise!" Nuku replied, "O Sir! are you not satisfied with the heap of slain that lie there on the sea, and on the shore?" Said Manaia, "I commenced it [by killing Tomo-whare], then you followed that up [and defeated us at Hawaiki], I thought that would end it—by the 'fish' killed ashore. But no; you persisted in following up across the ocean to kill the 'fish' at sea." This was the end; and peace was made between Manaia and Nuku-Tama-roro.

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From those parts Manaia came on in his canoe, the 'Toko-maru,' and went ashore again at Te Aratapu-o-Manaia, which is the name in full; it is at Kaipara, on the east side [Probably the present port of Aratapu on the Wairoa river, Kaipara]. After staying there some time he went back to Whaingaroa [Raglan], because he heard that Whatonga was there, and on his arrival he met Maunga-roa and Hatauirā [who came over with Whatonga in the 'Kura-hau-po'] who told him that Whatonga had passed on round the North Cape to the East Coast. Manaia then asked, "Shall I be able to find him?" to which Hatauirā replied, "You should go on until you come to a flat island stretching out into the sea [Motiti] with another laying to the east on which you will see the steam arising from a *puia* [hot spring on Mou-tohora]; steer

5. This is a name for the South wind.

your canoe to the west of that island, and you will see a long point [Kōhi] with a river opening out on the west of it [Whakatāne]—Whatonga is there living with his grandfather Toi, in his *pa* Kāpū-terangi, on the east side of the river, where there is a good place to haul up 'Toko-maru.'

Manaia therefore started again and eventually reached Whaka-tāne, where he learnt that the 'Kura-haūpo' canoe had only just left for the south, so he immediately set off again, and overtook that canoe at Mata-ahu [the point between Waipiro and Toko-maru, east coast]. The two canoes then went on together to Toko-maru Bay, which is named after Toko-a-Manaia.<sup>6</sup>

After a long time there Manaia returned in his canoe to Whaingaroa [Raglan] whilst 'Kura-haupo' went on to Turanga [Poverty Bay].

#### NUKU-TAMA-RORO RETURNS TO HAWAIIKI.

The narrative will now return to Nuku-tama-roro and those still left alive after the storm. After Manaia had departed for the northern and eastern coasts, Nuku' and his people set to work to repair their canoes, which were now *marohitia* alone [i.e. made into outrigger canoes, two of them being double originally], and not double ones, so that they might be lighter for the return to his own country. After all the repairs had been completed the canoes returned to Hawaiki, to the land where all men originated [i.e. grew up], after they came from Irihia to Tawhiri-nui [? Tawhite-nui] and came across [discovered] Hawaiki.

Now, according to my knowledge, these are the whole of the people whom we were taught about in the Whare-wānanga of our ancestors whose footstep first trod on this island.

#### THE HISTORY OF TAMA-AHUA.

[Tama-ahua came from Hawaiki with Whatonga in the 'Kura-hau-po' canoe, for which see Chap. V.]

Now, my narrative will return to Tama-ahua and his wife Taurango who was a woman of the Ngati-Maru-iui and Ngati-Rua-tamore, (aboriginal tribes). She was a chieftainess, and one of those that were given by Matakana to Whatonga when he first arrived at Maketu. Tama-ahua's wife of his young days, who came with him from Hawaiki was Hine-ahu, and she came from another island named Ahu [i.e. Oahu of the Hawaiian Group], which has already been mentioned in connection with the people who engaged in the canoe race when Whatonga and Tu-rahui were blown to sea, by the land-wind from the east. Hine-tangi-akau was from Rarotonga, and also came

6. The local Chief of Toko-maru Bay informed me in 1900 that the bay is named after Manaia's canoe, which called in there.

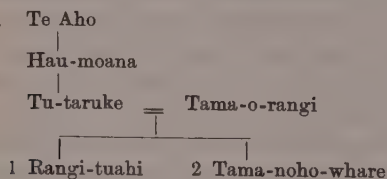
in 'Kura-hau-po,' both these women came to Aotea-roa. When Tama-ahua was at Maketu, women were given to the newcomers by Matakana as a token of good will, to make one people of the *tangata-whenua* with the party of Whatonga, because the latter was known to be a grandson of Toi-te-huatahi. So Tama-ahua married Tauranga, and she was one of the principal women of those given. Matakana said to Whatonga, "Tauranga, Nikorike and Pohoi are all virgins; take them for thyself; they are *wahine-rangatira*, from our tribes, Nagati-Maru-iui, Ngati-Rua-tamore, Ngati-Tai-tawaro and Ngati-Panenehu, all the aristocratic blood of those tribes is in these women—you must marry them." But Whatonga replied, "Leave it! All the people you see are *whatu* [chiefs], from the deep sea of Tawhiti-nui"<sup>7</sup> [i.e. let some of the others marry them, for we are all chiefs].

Tama-ahua remained at the house of his wife Tauranga, at Ahu-Kawa inland of Maketu. Then he dwelt at Awakino [near Mokau, 55 miles north of New Plymouth, west coast North Island], and from there he went with his three wives—Hine-ahu, Hine-tangi-akau and Tauranga, and their children—to Whakarewa, which was a *pa* of Te Ati-Awa—the descendants of Awa [this *pa* is still in good preservation, about three miles south of the White Cliffs]. Here he dwelt some time. Tama-ahu was a very brave man, and accomplished in the use of *taiaha* (halbut), short weapons, &c., an excellent *haka* dancer, with a sweet voice in singing, besides being a *tohunga*, or priest, learned in the ritual of the *tuāhu* and *ahu-rewa*. Here the daughter of Rau-toka [brother of Tuoioi] fell in love with him. They were the children of Kahu-kura-rurukaha and his wife Hine-te-ao-patari, who came over in 'Toko-maru,' and she was a daughter of Take-rangi.

Manaia married Warea and had :

- 1, Haupa-roa ; 2, Te Ao-pataio ; 3, Take-whenua ; 4, Hinewai.

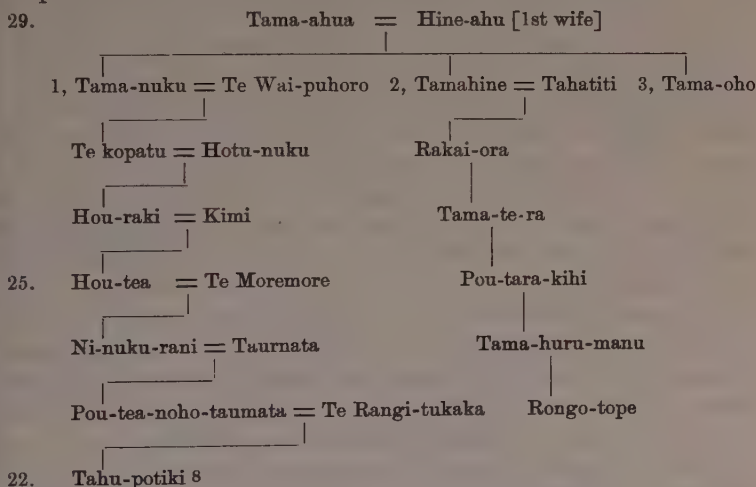
You will thus see that these descendants of Manaia are on the west coast. I have already told about Haupa-roa. Take-whenua married Tangi-awa, grandson [or granddaughter] of Toi, and their descendants are amongst Ngati-Kahu-ngunu. Hinewai married Tonga and had



7. i.e., Tahiti-nui, the present name of that island, whilst the Taiarapu peninsular is called Tahiti-iti. But possibly this refers to the other Tawhiti-nui, or, as I have suggested, Borneo, see Chapter ii.

You now understand about this branch from Tama-ahua and this wife of his, whose descendants are amongst the Taranaki people.

After dwelling at Whakarewa *pa* some time Tama-ahua went on to the home of Hatauirā and Maungaroa at Wai-whakaiho [two miles north of New Plymouth, but probably means the old settlement on the spurs of Mount Egmont, just above Waiwhakaiho river], where he lived a long time and there he married Aotea, making his fifth wife, and many of their descendants are in the other [south] island, some at Ara-pawa.



This branch descends to Ngai-Tahu of the South Island, and Rongo-tope's descendants are amongst Ngati-Porou at the East Cape, and amongst Ngati-Ira and Ngati-Kahu-ngunu.

TAMA-AHUA GOES IN SEARCH OF THE JADEITE.

After Tama-ahua had lived with Hatauirā and others for some time, the people of those parts decided to make an expedition in search of the jadeite and white heron plumes.<sup>9</sup> There were three canoes went for that purpose, 'Otauirā,' 'Potaka,' and 'Whatu-purangi,' Tama-ahua going by the first named with his wives Hine-ahu and Aotea. The two canoes 'Potaka' and 'Whatu-purangi' went by the east coast of Arapawa [South Island], whilst 'Otauirā' went by the west. These latter people had been directed by the god Kahu-kura where they should land, so they went direct to 'Arahura of Kupe' as

8. The mean of some twenty lines descending from Tahu-potiki makes him to have lived twenty-two generations ago. This will agree with Tama-ahua's position as a contemporary of Whatonga, whose position is also twenty-nine generations ago.

9. It is well known that breeding places of the *kotuku* or white heron is on the west coast of the South Island.

described already [see Chap. III.]. When they got there they hauled up their canoe into the scrub so that it should not be damaged by the sun or be seen by the passing people.<sup>10</sup> Then Tama-ahua's party proceeded up the Arahura river to search for the jadeite. At this time Tama-ahua was jealous of his wife Hine-ahu, saying that Tuhua was making love to her, but she denied it altogether. But Tama-ahua would not listen to her denial, and set upon Tuhua and killed him. His party was much grieved at this, but nevertheless went on with stout hearts, and then Hine-ahu discovered some jadeite. Because of her lamentations [over the death of Tuhua] *tangi-wai* [cry-water] jadeite was so called, and in consequence of her rank the *Kahurangi* [high-born chieftainess] jadeite was so named. Then when she made a circlet of *kawakawa* leaves—another species of jadeite got its name. These were all the varieties of jadeite found by Tama-ahua and his wife. When Tama-ahua proceeded to light a fire by rubbing the sticks, the sparks flew out and set fire to Arahura, and hence was 'Kahotea' [name of a certain *mere* and also of a variety of jadeite] burnt, for that kind of jadeite is spotted like drops [*kopatapata*] on account of the fire.

After this Tama-ahua and his wives returned to Wai-whakaiho near the base of Mount Egmont. I have never heard the names of the *meres*, *tikis*, or other objects made from the jadeite procured by Tama-ahua, except a *mau-kaki* [neck pendant] which was named 'Ara-moana,' after Hine-ahu, as this was one of her names.

Now, Tama-ahua lived for a long time at Taranaki. But enough, the rest of his history must be left for another time; and let us leave it here.

[The Sage then relates further particulars about the peace made between Te Whare-pouri, of Ati-Awa, and Ngati-Kahungunu, incorporated now in "History and Traditions of the Taranaki Coast," and alluded to Aho in his account of the *tangata-whenua*, *ante*, which note on those people are grouped with the others.]

10. It occurs to us to ask, who could the passing people be? This story shows at what an early date in the history of the settlement of New Zealand, by the Maoris, they knew of and searched for the jadeite—for his voyage could not well have been later than the fourteenth century.



## REVIEW.

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### THE STONE IMPLEMENTS OF THE MAORI.

BY ELSDON BEST.

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BULLETIN NUMBER FOUR OF THE DOMINION MUSEUM,  
NEW ZEALAND.

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**B**ULLETIN Number Four of the Dominion Museum is the best of that series that has yet appeared. The previous work of its author had gained him the foremost place among those who have studied and written about the art of war, the customs relating to birth and marriage, and the hunting and allied sides of life in ancient Maoridom. The monograph that has now come from his pen promises the conquest of a new field—a field which has been unaccountably neglected by students in the past. In spite of the great amount of material collected and published on all other aspects of Maori ethnology there has, until the present time, been only one systematic worker in the field of technology and art. Apart from Hamilton's great work, "Maori Art," and his papers in various scientific periodicals, the publications of any value on this branch of the science barely amount to a dozen. Among these the works of Robley and Ling-Roth on Moko, and Chapman on the working of Greenstone, call for honourable mention. But in addition to qualifications which Mr. Best has in common with these workers, he has qualifications which none of them possessed, namely, complete mastery of the Maori language and such a sympathy with the Maori point of view as can be acquired only by years of life among them. It is no disparagement to earlier workers, therefore to say, that in thoroughness and accuracy and wealth of new material Mr. Best's latest work passes them all.

When this has been said it must be admitted that the Bulletin has serious faults. In the first place the title is a misnomer, for no other implements are dealt with than adzes, axes, chisels and drills. The workshop of the Maori artisan would have been poor indeed if equipped with no other stone tools than these. In the second place the method of illustration, a matter of great importance in such a work,

is not a method at all, but chaos. Of every type of adze figured there should have been two views and a cross-section. Who, by merely studying the plate, can tell that the four unnumbered adzes in Plate XXI. are curved dorso-ventrally and that none of them is more than a quarter of an inch in thickness? Yet in that feature lies their sole interest. There is no indication as to the page at which they are dealt with in the text. And on what principle of arrangement are the remaining two adzes, numbers 856 and 105, included in the same plate? In justice to Mr. Best, it must be said that he is not responsible for either of these features.

The statement made by Te Whatahoro at page seventy-two, that no stone or wooden disc was used on the drill spindle until the idea was introduced by Europeans, appears at variance with the evidence. There are in private collections a number of stone discs which we are told on excellent Maori authority were used in drilling. A good example is figured in "Maori Art," page 406. The writer has been successful in drilling wood, using a stone point attached to a spindle passing through such a disc. Motion was imparted by strings running in the grooves of the disc.

At page twenty-seven the statement of a Maori woman is quoted to the effect that the miniature shell adzes forming necklaces which are to be seen in southern collections are not adzes at all, but imitation teeth. Anyone who examines the John White collection at Dunedin will see, however, that two separate types exist, and can easily be distinguished. Specimens of the tooth type have been collected in Tasman Bay, at Wellington and in South Taranaki as well as from the more southern beaches. The adze type appears to be restricted to Otago.

Mr. Best has satisfactorily proved the existence among the Maoris of the axe or cutting tool in which the line of the blade is parallel with the line of the handle. He has been less successful in the difficult task of proving a negative. The proposition to be proved in this case is that the Maoris had no knowledge of the pump drill nor of the bow drill. When all has been said there is still a certain amount of evidence, slender, but not to be brushed aside, in favour of both.

The statement made at page eighty-eight that the whetstone or hone was not used by the Maoris in sharpening their adzes appears to apply to northern tribes only. In southern collections there are many objects which can hardly have been used for any other purpose.

The above criticisms are in matters of detail. As has been said already, the text of Bulletin Four is the finest monograph that has yet appeared on Maori technology.

H. D. SKINNER.

# GRAMMAR OF THE LANGUAGE OF ULAWA, SOLOMON ISLANDS.

BY REV. W. G. IVENS.

## (3) ADVERBS OF MANNER.

As, like, *mala*; as if *waruna*; just so *alihana*, *alitana*; thus *uri*, *e uri*, *urina*, *urini*; like *urihana*; how *uritaha*, '*e 'ua*; lest *mane*, with the Verbal Particle '*e*; why not *mane 'e 'ua*, *ana 'e 'ua*; somewhat *kele*; merely, just, '*ele* (both *kele* and '*ele* precede the Verb); even if *mala*; at all *aani*; only *hale'ite*; very much *walawala*, *wa'ewa'e*, *liutaha*; in vain *maatala*, *ha'itale*, with suffixed Pronoun *nau lio ha'italea*, I looked in vain for him; up to *hula ana*; for ever *taraure'i*, *huu*; completely *manomano*, *oto 'o'o*, *teetee*; absolutely *teetee huu*; never *qa'ike oto 'o'o*; all, together, *mani*, *hauni*, *ahuni* (these all precede the Verb); perhaps *ohe*, *ohia*, *ohe rao*; certainly *ta'ane*; *ha'i raona* is a sarcastic phrase, there you are!

The Negative is *qa'ike*, and is a Noun: *na ola taha 'o loosia? qa'ike* what did you see? nothing.

An Affirmative is used where in English a Negative is employed: *uri naile e qa'ike unua? si'ua!* has no one said it? Yes (no one has).

For Negatives see above under Negative Verbs.

## XII.—PREPOSITIONS.

### (1) SIMPLE PREPOSITIONS.

Locative *i*.

Motion to *tale*; *takoi*; *isuli*; *ohi*.

Motion from *maani*.

Causation *hahi*.

Dative *muni*.

Instrumental *ana*, *ani* (*eni*)

Relation *ana*, *ani*; *mai*, *mei*; *hike*; *sie*.

Genitive *ni*, *i*.

Position *parasi*; *ahui*; *hora*; *honosi*.

The Locative is seen in *i hei* where? Every place name is preceded by *i*, *poona i Madoa* the village of Mwadoa. The use of the Locative with the Verb *lae* to go expressing Condition is not so common as in Sa'a.

*Tale* denotes motion up to, towards; *lae talea* go up to him; *talea i Uki* on the Ugi side. *Tale* may be the same as the *tale* in *ha'itale* to stand aside. *Takoi* is used with the same meaning as *tale*, but is not so common, and is only used of persons.

*Isuli* denotes motion after, following, according to, beside, because of; *lai sulia* go after him; *melu hele sulia* we copied (did according to) him; *soi sulia na i 'noni* ask after a person; *naku isulia* sit beside him, *isulia na taha* why? *isuli* is composed of the Locative and the Verb *suli* to follow, do according to.

*Ohī* denotes, after, to fetch (of persons): *'o lai ohia* go and fetch him.

*Maani* denotes from: *nau lae mai maania* I have just come away from him.

To denote proceeding from, *keikei* is used with the Possessive (3) *keikei ana sae* from the heart. This is not used of Places.

*Hahi* denotes, about, because of; *kira 'a saewasu hahia* they are angry about it; *'o lai no'ia hahia* go and lay it over it; *hahi taha* what for?

*Muni* is used as a Dative; *ta munia* give it to him; it also denotes, for, to fetch; *munia atei* for whom? *'o lae munia* go and fetch it; *e lae munia* he has gone to do it.

*Muni* also denotes in order that; *muni ne'e rono* that I may hear; *muni 'ua* to do what, why?

The above Prepositions (except the Locative and also *muni*, in order that,) all take the suffixed Pronoun except when the Noun they govern is used in a general way and has not the Article.

*Ana* and *ani* are used as Instrumental: *tohua ana hau* chop it with (the) axe. When the Noun denoting the Instrument is not preceded by an Article, or when the Noun is used generally, *ani* replaces *ana*: *lae ani 'iola* go by canoe; *ani eu* with music; *ani kana* with singing; *lisia ani nahi* cut it off with a knife; *ana na taha* why? *ani taha* with what things, why?

*Ana* also denotes, at, in, and is equivalent to Place Where: *wai e ahe ana maaku* water (tears) flowed from (at) my eyes; *ana naite lehu* in, or, to, another place; *ana oku* in the summer; *ana aaui* in the winter; *e tala'ae ana* it began with him; *ana na maholo* at a time, by and by.

*Ana* also means, from among: *na maile ana maile nihou* some from these ones; *nau ta na maile oto ani* I took some from them, *ani* being Neuter Plural.

Probably *ana* Instrumental is the same as *ana* of the Possessive (3) Third Person Singular, and *ani* in the last instance is the *ani* of the Possessive (3) Third Person Plural: c.f., *e holia ana atei* he bought it from (at) whom? *nau holia ana* I bought it from him; *lehu e lae ana* the place he went to (at it).

The use of *ana* as an Adverb of Time, when, while, or as a Conjunction, if, because, follows from the above instances.



A peculiar use of *ana* is with Proper Names: *mane ana a ola*, *mane ana a Taorau*, *keni ana a Raurihu*, 'elekale *ana a Mary*, lit. man at so and so, man at Taorau, woman at Raurihu, child at Mary, i.e., the man Taorau, the child Mary, etc.

*Ani* denotes the Method of Action: 'o *saunia ani taha?* *ani lula* what did you kill it with? with spear (spear-wise).

*Ani* also denotes, of, belonging to: *ola ani henua* a thing of the country, a native thing; *hote ani monake* paddle (operculum) of the cuttle-fish.

*Ani* is used in Sa'a in the Composition of Nouns, but it is not commonly used thus in Ulawa, the Genitive *ni* being employed instead. If *ani* is the same as the Instrumental *nia*, with, withal, employed in *Mota* and *Florida* then its use as an Instrumental can be explained.

*Mai* (*mei*) is a Verb meaning, to accompany, to help, and is used with a suffixed Pronoun to denote accompaniment: *atei mei'o* who is with you? *maia* is equivalent to 'with,' *amadi maia na masi i'a* to eat as a relish with fish; *a marlaku* my helper.

*Hike* is used with a suffixed Pronoun in the Third Person Singular, and all Persons Plural to denote, of, from among: *e gale nau ua hikenā* he has not yet eaten of it; *naile hikemiū* one of you.

*Sie* is used with a suffixed Pronoun and is equivalent to the French *chez*; the Locative may be prefixed: *e nenenuku sieku* he was staying with me; *ine'ia sieda'elu* he is at home.

From meaning 'at,' *sie* has come to denote motion to: *lae wai siena* go to him.

*Sie* is also used of sacrifices offered to a spirit: *kira uunu ola siena ma'akalo* they offered to the spirits.

*Ni* denotes, belonging to, of, for, and is used as a Genitive: *mane ni Ulawa* a man of Ulawa; *nima ni mane* holy house (house for males); *ola ni mane* a holy thing; *waawaata ni i'a* a piece of fish.

*I* replaces *ni* in certain phrases: *poloi haa* a short string of money (*li* and *si* are also used in certain phrases as Genitives, see above under Genitive Relation).

The use of *ni*, *i*, to denote Purpose has been noted above under Negative Verbs. In certain compound phrases no sign of the Genitive appears: 'u'u *he'u* a star, though 'u'u *ni he'u* is also used ('u'u denotes a small round object); 'u'u *maa ni dehi* a pearl; *ro 'u'u maana* his two eyeballs; *nini hakis* an axe; *nini uhi* a yam (*nini* = kernel).

*Parasi* is made up of *para* to fence and *si* Transitive Suffix, and denotes, in front of, preventing, protecting, around; the suffixed Pronoun is used when the Article follows, or when a Person is in question, or simply as the object: *i'o parasiau* stand in front of me; 'o'a *tau parasia na taha?* *parasi poo 'e 'ua* what are you protecting against? against pigs of course!

*Ahui* is used with the suffixed Pronoun in the same way as with *parasi* and denotes around: *koni ahuia* put it around it.

*Hora* always has the suffixed Pronoun attached and denotes, opposite to, over against, under the rule of; the Locative may precede: *kira lae wai horana hanua* they come over against the island; *na'a naku horana ma alaha* I am in subjection to the rulers.

*Honosi* is made up of *hono* to close and *si* Transitive Suffix, and denotes, to meet with; the suffixed Pronoun is used in the same way with *honosi* as with *parasi*: *melu lae honosira'elu* we went to meet them.

The notion of, against, in the way of, seen in the Sa'a use of *honosi* is not found in Ulawa, *parasi* being used instead.

## (2) COMPOUND PREPOSITIONS.

These are mostly Nouns used with the Locative; the Pronoun is suffixed as object, or when a noun follows: *i haho* above, *i orohana* below; *i leni* on top, above; *i kao* bottom; *i keke* beside; *i lalo*, *la'o* within; *i hahoku* above me, *i hahona nima* above the house; *i oroha* does not occur as an independent word, but is always used with the suffixed Pronoun, *i orohaku* under me; *i kaona 'asi* at the bottom of the sea; motives of delicacy prevent the use of *i kaoku*, and *i orohaku* is used instead; *e ura ilenina 'ae'aeku* he stood on my foot; *i kekena tala* beside the path; *ne'ia ilalona* it is in it; *paro i lalo ana ma'inoni* in human beings; *ura ka'i la'ona* stand up in it; *la'o 'iola* in the canoe.

Some are constructed from Verbs which have Noun endings; the suffixed Pronoun is always added: *oli* to change, *oliolita* heir, *olitana* in his place, in place of; *hohono* to close, *honohonota* shutter, *honotana* on his behalf, on behalf of. Some are constructed from Verbs with the addition of a Verbal Suffix, i.e., certain Verbs are used as Prepositions; the suffixed Pronoun may be added: *loosi* to await, *e naku loosi taha* what was he waiting for? *loosi'emelu* awaiting us; *loosi* is not used of motion to, as stated in Codrington's *Melanesian Languages*.

*Karaini* near to, *ha'atauri* far from, are made up of Adverbs with a Verbal Suffix; the suffixed Pronoun may be added: *karainia hanua* near the land; *ha'atauriami* far from us.

*Liutaha* excessive, beyond, is constructed of two Verbs, *liu* to ply, *taha* to come out: *'o lae liutahaana* you went beyond it.

Till, is expressed by *hula ana*, or, *lai (lae i) hula ana*, where *lae* = to go, *i* Locative, *hula* = reach, *ana* Possessive, it.

## XIV. NUMERALS.

### (1) CARDINALS.

One 'eta, ta'e.

Six 'e ono.

Two 'e rua, ro.

Seven 'e hiu.

Three 'e 'olu.

Eight 'e walu.

Four 'e hai.

Nine 'e siwa.

Five 'e lima.

Ten 'e tanahulu, awala.

The 'e in the numbers other than 'one' is omitted in quick counting. 'E is also omitted in the Vocative *ro mane* you two! This 'e is probably the Verbal Particle 'e.

One, in composition, is *ta'e*: *ta'e ile* one thing, *to'o ta'e ile* one here and there; *ta'e ta'e* a canoe for two men, where the first *ta'e* means to embark. *Mota sage*.

*Ta'e* is also used for, only, just, of a few things; *ta'e enita ola* just how many? *ta'e ro ile* just two; *ta'e inau maraaku* only I myself.

Two, in composition, is *ro*: 'e *ro ile mola* only two; 'e *ta'e ro mane* *oto* there are only two more men to come.

A pair is *dona*: *ro dona ni niu* two couples of coconuts; *dona ni ola* a pair of things.

Double is *soosaohaia*; *saosaohaia ani nima* a two-storeyed house.

*Walu*, eight, is used for an indefinite number: *waluola inau* my possessions; *waluteni ola* everything, where *waluta* is a Noun form and *ni* the Genitive.

*Awala* is a Noun and is used to denote, ten, or, tally, apart from the tenth of a series; 'e may precede it: 'e *ro awala* two tens, twenty; 'e *hai awala* forty. *Awala* is also used indefinitely of a company; *na awala ni mane* a goodly number of men.

Numbers above ten are expressed by *mana* or *mana*, the *m* varying according to local use: *awala mana rua* twelve.

How many, is expressed by 'enita; the 'e is detachable and is the same as used when counting: 'enita 'inoni how many people; *awala mana 'enita* how many over ten? (c.f. Maori *e hia*.)

*Ahu* complete, perfect, expresses a completed number; the causative *ha'a* may be prefixed: *na awala e ahu* a full ten; *e ha'ahua oto na ro awala* he completed the two tens.

A word *ha'ahuu* it also used with *awala* to express a full ten, *awala ha'ahuu* a full ten; it appears to be compounded of *ha'a* Causative and *huu* real, which appears also in *ha'ahuruuna* very.

An odd number, an incomplete tally (ten) is expressed by *da'adala*: 'e *ro awala da'adala* twenty odd; *e'anai da'adala* there will be some over the ten.

One hundred is *tanalaru*; numbers over one hundred up to one hundred and ten are expressed by *mana*: *tanalaru mana rua* one hundred and two; *maia* (with it) is added with the tens *tanalaru meia na awala* one hundred and ten; *tanalaru meia 'e ro awala mana hai* one hundred and twenty four.

Special words (Nouns) are used for the tens of different things: *a'ulu* ten of coconuts, *a'ulu ni niu* ten coconuts; *aideri ni i'a* ten parrot fish (*i'a ni kelu* fish caught with a decoy and a hand net, *kalu*); *walo ni i'a* ten flying fish (*a'ole*); *hike ni i'a* ten garfish (*manole*); *na walo* a string means ten coconuts when strung as copra, or ten strings of native shell money; *qa'u* head is used to express four, *qa'u ni usu* four

dog's teeth, *qa'u ni i'a* four porpoise teeth, *qa'u ni sarwalo* four flying fox teeth; *'ae ni ua* five rolls of dyed cane, each roll being called *na hika*; *suli hata* forty dog's teeth, *totola ni usu* four hundred dogs' teeth.

Special words (Nouns) are also used for the hundreds of different things: *alo ni hui* a hundred taro; *alo* in Lau means taro; *na'o ni uhi* a hundred yams.

Special words (Nouns) are also used for the thousands of different things: *sinola ni uhi* a thousand yams; *gela ni niu* a thousand coconuts; *mola ni hui* a thousand taro; *to'oani i'a* a thousand porpoise teeth (in Lau, *too* means one thousand). *Sinola* is the ordinary word used generally to express a thousand. *Mola* is used correctly of ten thousand as applied to yams; it is also used of a very great number: *apai niu* ten thousand coconuts; *apani uhi* ten thousand yams.

## (2) ORDINALS.

The Ordinals are formed by adding *na* to the Cardinals:

<i>'etana</i>	<i>haina</i>	<i>hiuna</i>
<i>ruana</i>	<i>limana</i>	<i>waluna</i>
<i>'oluna</i>	<i>onona</i>	<i>siwana</i>

*'etana na laa* the first person The *'e* is not used with the other ordinals. The ordinals may be used alone without a Noun: *ruana kira 'asi soea* they asked him a second time.

*'enita* how many? is used with the suffixed Pronoun Third Person Singular; *'enitana oto* the how manyth is it? Tenth is expressed by *tanahulu ana*; the one hundred and twenty-first *tanalaru mea 'e ro awala mana 'etana*.

## (3) MULTIPLICATIVES.

These are formed with *ha'a*: once *hauta'e* (*haru* may be the same as in *haudina*, c.f., under Articles); twice *ha'arua*; one hundred times *ha'atanalau*; how often? *ha'anita*.

At a time is expressed by *to'o*: *to'o ta'e laa* one person here and there; *to'o ro ile* by twos.

A canoe to hold one is *ta'e ta'e*, *ta'e 'olu* canoe for three men.

'At one time' is expressed by *takaruru*, the Verbal suffix *ma'ini* may be added: *e hana takarurume'ini reru'i* he shot both at one shot.

## XIII.—CONJUNCTIONS.

The Copulative is *na* and: *inihou na inihou* this and this.

The Adversative is *taa*, or, *na taa* but: *oto* is used to connect the narrative and means, so, then, thereupon.

The Disjunctive is *wa* or; *wa* is also used to express uncertainty or ignorance: *ohe 'anai lae mai wa* it may be he will come; *'o 'anai lae wa* are you going or (not)? Neither . . . nor is expressed by the



Negative Particles followed by *wa* and the Verbal Particle 'e: *nau qake rono wa ne'e loosia* I did not hear nor did I see it; *kira si'e manatainia wa kir'e salemat* they will not be learned nor understand. If, is expressed by *ana*, and *taumei* may be added: *ana 'o'a taumei lae* if you go.

*Tau ni* also expresses if; *'o'a tau ni loosia* if you (chance to) see him. If, may also be expressed by the simple statement, with the Illative added: *'o'a lae mai 'o 'asi loosia* you come you then see it, i.e., if you come you will see it.

Si the Illative has been dealt with above under Verbs.

Reported speech is shewn by *uri* thus: *e tauri* he said thus; *e tauritaha? uri ka'elu 'e lae* what did he say? that we were to go.

*Wa uri* is used to introduce a reason for an objection: *wa uri e ha'atau* but it's a long way.

*'E ro ola!* is used to express wonder at great numbers; as is also *e ro hoi i'a!* lit. two fish! *ronorono ni ola* means a very great number.

#### XV.—EXCLAMATIONS, EXPLETIVES.

*A'u* yes; *'o si'u'a, ta'ane si'u'a, ha'arua, hari'o*, are also employed to confirm a statement, the two latter are local usages.

*Sio, so!* are used when offering anything, and *sio* also expresses dissent; *si!* calls attention and forbids; *walaimoli* verily!

*Ni!* is used in questioning and also to call attention: *ni, laa?* I say; to which the reply is *na taha* what?

*Ni!* (long drawn out) is that so! *aia!* alas! *'ai'ai!* mind! *ke!* when one's statement is incorrect; *akuu, kuu* pooh! *a ola e kuuau* so-and-so pooh-poohed me; *hai!* to reprove; *hoe!* well then, used in summing up; *ka'u!* a polite preface to speech; *haani!* of assent, with more or less of surprise; *'u'a ata!* of surprise; *ro mane!* to express wonderment.

OATHS: *akoako saemu!* deprecatory, not used to women; *nau naa saemu* I eat your heart, a common phrase of deprecating anger; *ro 'u'u maana siena a Taa Pea* his two eye balls to Taa Pea, is a curse.

# HISTORY OF NGATI-KAHU-NGUNU.

BY T. W. DOWNES.

## CHAPTER I.

### INTRODUCTORY NOTE.

IN one of the early volumes of the Polynesian Society's Journal Mr. S. Percy Smith remarks—"Few ancestors of the Maori people have given rise to more controversy than Tama-tea, acknowledged by all to be Kahu-ngunu's father, but whether a member of one of the original tribes, as some hold, or captain of the Taki-tumu that arrived here with the fleet (1350), is still uncertain."

In the 2nd Volume of John White's "Ancient History of the Maori" this important personage and event in Maori history is summed up in one brief line (page 193), "and Tama-tea (white son) rose and built the canoe called Taki-tumu."

In Mr. White's acknowledgment my informant's name is specially mentioned, but this old chief has explained to me that in White's time these matters were considered too sacred to be imparted in detail to one of an alien race, hence the brevity of his items.

Practically the whole of the matter recorded here has been recited to the writer by the old chief Whatahoro, without a single reference to a note, and we trust that the publication of this matter will not only prove interesting but materially assist in clearing the horizon when the complete history of the Maories comes to be written.

**T**HE Taki-tumu was a canoe. It did not originally belong to Tamatea, nor was it taken by him, but as Tamatea was an ariki of very great note, the 'waka' was afterwards known as Tamatea's canoe.

One day Taki-tumu was drawn up on the skids to be prepared for a long voyage. The rauawa (side-boards) were tied on, sharks oil was rubbed well into the timber, and a preparation consisting of the sap of the Tarata and Houhou\* boiled together in equal proportions was smeared all over the joints to make the boat quite watertight. While this was going on, Rua-wharo, one of Tamatea's tohungas,

\* Probably localized names.

noticed the waka; so he said to Puhi-whaka-awe the chief, "Why are you making all this preparation?" and Puhi-whaka-awe replied, "We are leaving this country, and our land, for a far land we have heard about." On learning the intention of Puhi-whaka-awe, Rua-wharo went to Tamatea, who was living at Titi-rangi at the time, and reported to him what was taking place. Tamatea immediately sent a message by Te Rongo-pa-tahi, who was a grandson of Uenuku's, to the effect that Puhi-whaka-awe was to go at once to see Tamatea, before the canoe was launched. So Puhi-whaka-awe obeyed the summons, and in reply to Tamatea's questionings said, "Yes, it is true, I am going to the far land Kupe told us about, where the overhanging cloud of fog shows a country mild and moist. I go and am leaving this land for you and your people." Tamatea, answering said, "Who are going with you to this far land you speak of, and whom do you propose leaving behind? I want to know, for I also wish to accompany you." Puhi-whaka-awe replied, "My brother, Puhi-whanaki remains behind, but if you wish to go, I will also remain, and there is Taki-tumu ready to carry you." Tamatea answered, "I do not wish to take Taki-tumu from you, I only want the tutaumanu (two seats of the canoe). If you let me have these for myself, my wife and family, then I will go with you," and the reply he received was, "You may have six seats at the steering end of the canoe, which leaves fourteen for our people." Tamatea then said to Rua-wharo, "Hurry up and prepare for the journey, for the summer is approaching, the season when both wind and sea are calm and quiet." Rua-wharo replied "Taki-tumu is now ready and waiting." Tamatea then commanded the following tohunga to make the first seat of the Taki-tumu 'tapu' (sacred) for the gods, Rua-wharo, Te Rongo-pa-tahi, Kawekawe, Tahu-paru and Uru-ahi, and he also said to them, "Get the gods Kahu-kura, Tawhaki, Tamai-waho, Tu-nui-a-te-ika, Hine-korako and Rua-manu, and place them on board." Te Rongo-pa-tahi said to Tamatea, "Why do you want Rua-manu?" and Tamatea replied, "I want him as leader, for he is a god of the sea." Then the priests took the gods down to Titi-rangi, that they might raise a great south wind to cause a southern current to Aotea-roa, and when they reached that place it blew such a gale that trees were falling in all directions. For three days the gale continued, and then they obtained (presumably by incantations) a westerly wind to smooth the waves. When all was again quiet, Rua-wharo launched the great waka and took her round to Titi-rangi, where the gods were put on board at Te Paepae (probably courtyard) at that place, for Kahu-kura would not go on board unless Taki-tumu was brought round to Te Paepae. So the gods were placed on board and Taki-tumu lay in the waters of Pikopiko-whiti. A second canoe belonging to Pawa and others was launched at Pikopiko-whiti. The name of this canoe was Horouta, and Tamatea said

to Pawa, "Let your canoe be a 'waka-noa' (common canoe) to carry food, for Taki-tumu cannot carry food in company with the gods," and as Pawa agreed to this, they set out, Taki-tumu taking the lead. When they reached the open sea, Tamatea said to Rua-wharo, as one of the head priests, "You take the stern paddle, take your seat with the gods, and steer the canoe to the new land."

Taki-tumu had six side-boards on either side, stretching from stern to bow, and also had pieces fitted in at both stern and bow; there was also a track laid down, so that the crew could walk from one end of the boat to the other.

Before she left, Puhi-whaka-awe said to Tamatea, "I have decided to send my brother with you and I will remain behind, but when you reach your far-off destination, send Taki-tumu back for me, so that I and all my people may follow." Tamatea said to Puhi-whanaki, "It would not be right to take away all our people, we must leave some to look after the place while we are away, for it may be we will not like the land we are bound for and may wish to return." To this speech Puhi-whanaki replied, "I will get my brother and his people to renew all our pas while we are away." So he called all the Ngati-Kopeka-a-rangi, the Ngati-Porou-o-uri and the Ngati-Rukumoana, and gave them instructions to repair and renovate all the places, Titi-rangi first, then Paka-roa, also Whangara and Ao-rangi. Then said Puhi-whanaki to Tamatea, "Let all the people who are going by the Taki-tumu be called by my name, for I am looking to you as a leader." Tamatea replied, "They shall be called by your name," and ever since that time these people have been known as the Ngati-Wai-toha\*—the people who paddled Tamatea over to this land.

When the canoe was right out at sea, Rua-wharo ordered each of the tohunga to stand up and recite a Karakia, calling upon Te Wehenga-kau, and Tu-te-rau-kauwhaka (that is, all the whale family), to act as an escort and guard both sides of the Taki-tumu, and make the surface of the water calm. So they called on Rua-manu to take the lead, and the priests did as Rua-wharo wished.

After a few nights had passed, they ran into a great storm, and Tamatea, looking upon the high waves said, "Surely this is Tu-taramoana (the sea standing on end), the people on ahead have done this to prevent us following them. Get out the Toki tapu (sacred axe) Awhio-rangi and recite a karakia so that we may cut a path through the waves rolling before us." Continuing his harangue, Tamatea shouted, "I know who has done this, it is Ngatoro-i-rangi (of the Arawa canoe), no other priest would dare do it." Rua-wharo replied, "Why do you blame him? He is one of our people." Tamatea said,

\* Waitoha is probably the Vai-toa tribe of Tahiti and Raiatea.



“He did this under instructions from Tama-te-kapua, the owner of the Te Arawa waka, who would order him to do anything, in order to prevent us following. Tama-te-kapua was always known as an enemy by his evil works against us. Remember how he stole Uenuku’s whaka-maru-maru (breadfruit. Kuru is the name in the old songs for the breadfruit, but my informant gave it as above), which caused him to leave the land before us.” Rongo-pa-tahi then recited a karakia to calm the waves before Taki-tumu, and soon the waves were calm and there was nothing to show of the late storm but white froth and foam. When Tu-tara-moana subsided it was found that the two canoes had parted, the Horouta could not be seen anywhere, consequently the crew of Taki-tumu were without food. Then Rua-wharo ordered one of his priests to recite another karakia in order to get fish (these karakias were recited to the writer, but as they are of little interest to the ordinary reader, they have been omitted). As soon as this powerful incantation had been delivered, fish known to the Maori as the Maroro (flying fish) jumped on board, hence came the whakatauki (proverb) “Maroro kokoti ihu waka.” These fish were dried on the side boards of the canoe, and on them the daring voyagers lived all the way to Aotea-roa.

When at last the people on the canoe saw the cloud of fog hanging round the hill tops, all the women shouted for gladness “Ko te ao, ko te ao, ko te ao;” for they had seen no land since they started, hence they named the land Ao-te-a-roa.\*

When nearing the island, Taki-tumu caught up to the Tai-nui and Arawa canoes before they landed, and Hotu-roa said to Tamatea, “Let us all go ashore here,” but Tamatea replied, “We are so numerous, I had better steer down the coast, while you land here.” So they called that place Tupa-roa.

Tai-nui went ashore during the night, and directly they landed the people found a dead whale laying stranded on the beach. They tied a flax rope to its tail and making the other end fast to a tree on the bank, they went inland searching for a place to build their whare. Te Arawa followed the next day, and her people landed at the same spot, and finding the dead whale laying on the beach with a rope tied to its tail Tama-te-kapua said, “Run and get flax, and before you plait it into a rope, singe it over the fire so as to make it look old, then make a rope, tie it round the whale’s head and then bury it under the sand till you reach the bank, where it must be fastened to a tree.” After this was done Tama-te-kapua said to his men, “Now go and break down the scrub and singe that with fire also, so as to make it look old.” Soon Hotu-roa went down to the sea-shore to get his prize,

\* This is somewhat interesting owing to the fact that the name Aotea-roa has lately been disputed by a European-Maori scholar—he giving his opinion that the name should be Awatea-roa.

but Tama-te-kapua stopped him, and said, "What are you doing with my fish? We saw it first and tied a rope to it to prove possession—the whale is ours." Hotu-roa replied, "We left you at sea when we came ashore last night, how can it be yours?" Tama-te-kapua said, "See, your rope is a new one, mine is old, that shows the fish is mine." He also said, "Come and see my place, all the timber is felled and dry." So Hotu-roa went with Tama-te-kapua, and when he saw the place he said, "It is true, you must have landed before me." Hotu-roa then went back to his people and said, "Launch Tai-nui, let us get away from here," and they shifted North.

Now when Tamatea went to Muri-whenua, he landed Taki-tumu on the east side, and ran the canoe on shore by means of three skids. She was left in the Pingao grass while the people all went inland to make whare. That night there arose a gale from the north and Taki-tumu was rolled on her side. Next morning Tamatea said to his people, "We had better launch Taki-tumu into the sea again, lest she be broken," so they launched the canoe and paddled round to the west till they reached a river, which they called Hoki-anga because Taki-tumu had returned to the sea again. Here the canoe lay for a year or more until such times as Tamatea said to his people, "Let us launch Taki-tumu to sea, and let us get away to see what sort of an island this is, and also find out if there are any more." So picking out all the Ngati-Wai-taha people and their chief, Puhi-whanaki, they embarked and travelled along the east coast till they reached a place near Turanga, opposite a place which they called Tapuae-o-Rongo-kako, after the footmarks of Tamatea's father. Here they felt hungry, so Rua-wharo said to another priest, "Let us keep the waka here." So they spread their paddles to hold her, and dropping their fishing lines, they obtained first of all a fish called kohikohi, which was different to anything they had seen before, being striped from the head to the tail with yellow stripes. They also caught a supply of Hapuku. While fishing one of the priests pushed one of the toko (canoe poles) down through the water till he reached the bottom, and held on to it to prevent the canoe moving. When they had finished their fishing, Tamatea called out to Pae-wheki, the man whose business it was to look after the rope in the bow of the canoe, "Let the pole remain where it is, and call this place Toko-huru," and by this name has it been known ever since.

After this the voyage was continued till they reached Rangihaka-oma (Castle Point), and here Tamatea said to his people, "Let us make a temporary pa here till the bad weather is over." They therefore stayed there for a time, and after the stormy season had passed they went on to Turaki-rae; which place had been named by Kupe. Seeing land laying to the south, Tamatea said to Puhi-whanaki, "Let us get away to the land we see in the distance." So

paddling down the east coast of the South Island they came to a river which Puhi-whanaki, the chief of Ngati-Wai-taha, called the Waiau. Tamatea agreeing said, "Let it be called the name you have suggested, for the current is deep and strong." He furthermore said, "As you have named this river the Waiau, I shall leave you here, with your people, but I will also leave Taki-tumu with you, for this is a fine deep river." Puhi-whanaki replied, "What then do you intend to do regarding my brother's words? Do you not intend to go for him and bring him over also to this new land?" Tamatea replied, "Time enough to think of that, when we have got our fires burning and ashes strewn all over the land; then it will be time enough to return for your brother and the rest of our people." Then Taki-tumu was drawn under the brow of a hill by the lake and turned towards the east so as to be kept dry, after which Tamatea dug out the ana (cave), to preserve all the writing that he had brought with him. After digging out the cave, they covered the walls with whakairo (carving) painted with kokowai (yellow ochre), and the cave was called Te Ana-whakairo ("I have heard from several of the old tohungas" said my informant, "that all the whakairo known were marked on the walls of this cave").

After some time Tamatea decided to go back to Hoki-anga, where he had left his wife and his own people, the Ngati-Tamatea; so he said to Ngati-Wai-taha and their chief, "Make me a waka to carry me down to the north." They therefore made a canoe called Te Kai-rarai (unsettled), but before he left he gave his two dogs, also a slave to look after them, to his southern friends.

Sailing along through the Straits he landed on the western side of Kapiti, but landing at night, he was unable to force a path through the thick and tangled scrub, hence the name Putoruru (very matted). They stayed at the Island but a few days, and then on again till opposite Whanganui River.

*(To be continued.)*

## POLYNESIAN PHILOLOGY.

BY EDWARD TREGEAR.

IT would be a calamity to Polynesian students if they were to discount the value of Mr. F. Christian's work on account of the article on Hindu Cognates by Mr. Sidney Ray (Vol. XXII., No. 4, Polynesian Journal). Mr. Ray is a distinguished scholar. Mr. Christian is also a distinguished scholar and explorer. If one of these writers should deny the value of the other's work, it would be a misfortune to us who believe in the integrity of both. I think that the difference has arisen over a single word, the word "compare" used in a distinct sense by one and in a general way by the other. When Mr. Christian asks you to compare the Sanscrit *bhek* a frog with Maori *weke* a cuttle-fish, he does not assert relationship. All he does is to call your attention to the likeness in sound and meaning. I have used the sign "c.f." in regard to thousands of words, but I left my readers to draw their own conclusions—as Mr. Christian does.

When, however, Mr. Ray quotes Professor Sayce as he does, he introduces a very militant element into the matter. He quotes: "To compare words of different languages together because they agree in sound is to contravene all the principles of scientific philology; agreement of sound is the best possible proof of their want of connection." This quotation, this hackneyed, out-of-date, word-club that has battered and baffled so many earnest enquirers, is only sometimes true in its first part and is absolutely untrue in its second. It is sometimes true, because the man who is only guided by sound in comparison is a fool. Who but a fool would compare the Latin *vespa* (a wasp) with the English *vesper* (evening), or the Maori *manu* (a bird) with the Latin *manu* (by the hand)? Therefore it is only a platitude to state that to compare words which only agree in sound contravenes the principles of comparative philology—nobody ever dreamt otherwise. If Professor Sayce (who is one of the immortals of Science) had said that "To claim relationship between words of different historical languages only because they agree both in sound and sense is to contravene the principles of scientific philology," he would be within the mark. In the great historical languages more than correspondence in sound and sense is needed; grammatical affinities count far more, and there are certain letter-changes to be considered under "Grimm's Law." For scientific



philology words are traced back step by step for centuries, and— theoretically—there should be evidence of unbroken descent from one form to another. Those, however, who have studied Indo-European philology know how often (alas!) the linguistic lawgivers break their own tables of the law, for many a missing link has to be guessed at by those who denounce guessing as *anathema maranatha*. I have before me the monumental “Etymological Dictionary” of Dr. Skeat, and as I turn the pages I see continually such phrases as “We may fairly assume that”—“The use is not quite certain”;—“Littre supposes”—“of uncertain origin”—“In my opinion”—“We may infer that”—“This would be satisfactory if”—“The word seems to have had,” etc., etc. This is the uncertainty of a really great scholar, repeated in infinite variation.

The second part of the quotation is, in my opinion, absolutely misleading and false. Had it been true it is probable that there would be no comparative philology at all, for it was the likeness in sound and sense between a word in one language and a word in another which led the first discoverers to dream of the subject. Is it true, as the quotation says, that “agreement of sound is the best possible proof of their want of connection”? If this is the best possible proof, it makes one wonder what the worst can be. Is the likeness in sound and sense a ‘proof’ that that there is no connection between the German *hund* (a dog) and the English *hound*? Is it a ‘proof’ that there is no relationship between the Latin *vir* (a man), and the Irish *fear* (a man)? Must we deny all comparison between the Persian *dokhter* (a daughter) and the German *tochter* (a daughter)? Are they clean removed outside philology because of their correspondence in sound and sense? Nothing of the sort. Taken as isolated words they would not prove relationship, but when coincidences of thousands of such words occur and grammar adds its overwhelming testimony, then we announce scientific philological comparison, and to say that such like words are not related is simply to run denial to death in a bog of pedantry.

If, however, within the historical and literary languages painstaking genealogies of words must be sought and found and iron regulations observed, must such laws apply outside those linguistic boundaries to the unexplored territories? May we not try to find our way in the whaleboat through the surf to the beach of a South-Sea atoll without strict observance of the boating-rules of an Inter-University race? We who have to deal with unhistorical and illiterate tongues—are we to be regarded as philological pariahs, outside all consideration from the Brahmin caste, unless we too can give unbroken lines of common descent for words of similar sound and sense used by tribes of common racial type or in close local proximity? I contend that there is (or should be) geographical probability of word-affinity or kinship just as in other cases there may be historical probability and

that one may be of great value although not of such value as the other. Indeed, it would be possible to trace the Sanscrit word *cvan*, a dog (through Greek *kuon* and German *hund*) westward to its relative *hound* in England almost as certainly, for practical purposes, by means of geography as by history—I mean of course by writing down living words instead of dead ones.

It is very bold to take words of two peoples racially distinct, as Mr. Christian did with the Inca and Maori. I am sure, however, that he only meant to call attention to coincidence of such words and, if so, he is not only within his rights but deserves our gratitude for giving us information which we ourselves might have been unable to procure. Let it be remembered too that Mr. Christian has, among other valuable work, given us many American words from Aymara, Peruvian, Toltec, &c., resembling or coinciding with Polynesian words, as I myself, by the aid of Professor Cyrus Thomas' vocabularies, did with Maya and Polynesian.

Here, too, let me remark that very often further research helps to confirm what seems at first a chance resemblance. I will take the particular example to which Mr. Ray in condemnation alludes, viz: Mr. Christian having compared (or rather having suggested that we should compare) the Sanscrit *bhek* a frog and the Maori *weheke* a cuttle-fish. Mr. Ray says that *bhek* is plainly onomatopœic, that is to say, the name comes from the croak of the frog, *bhek* or *ghek*. I respectfully think that he has been misled by resemblance of sound to the Greek (I have read Aristophanes) and has himself fallen into the error he condemns, for the Sanscrit word *bhek* a frog is not related to *ghek*, nor is it a sound-word, for it is derived from the root  $\sqrt{\text{BHI}}$ , to terrify, to cause fear. This is not the real word as used—it was *bheka* a male frog; *bheki* a female frog. If then from the root *bhi*, "causing fear," came a word *bhek* "a water-creature causing fear" why should not the word in time be applied to the cuttle-fish or octopus? The latter is one of the most dreaded of water-creatures. I, who believe that the Maori came from Central Asia, think it quite possible that on his becoming a voyager by sea the word could be used for the octopus.

Whatever may be said of "long-distance-shots" and their value, I claim that when Mr. Christian gets on to a safer line, when he geographically pursues his word, tracing change by change in its form, he is on sure and honest grounds of philological research. Take, for instance that brilliant example of his work, the Maori word *whai*, the sting-ray. Starting at Malacca he shows how the Malays shrink from calling an evil beast by its proper name lest it be offended. It is a world-wide superstition. They call the skate or ray *pari* "the fairy"—as we call fairies "the little people," or "the good people," so as not to name them aloud. Christian follows *pari* eastward from island to island, and shows the changes; *pari*, *pai*, *fari*, *fai*, *whai*. This is a

beautiful piece of work. It does not prove that the people using the word are of kindred race, or even that they speak a common language, but they certainly use the same name for the sting-ray, and it is evident that the Malay *pari* and the Maori *whai* are sisters. Still more important to the student it is that the Maori word has been traced to Asia—not literally; that it went eastward is shown by the eastward loss of the consonant. When two vowels come together in Polynesian it is an almost unfailing sign of a lost consonant, so the original word is *fari* or *pari*, not *whai* or *fai*. If the word came from Asia why should research leave it on the Malay shore? The Malays and Javans were well acquainted with Persian and Arabic poems and folk-lore. The Persian *pari*, a fairy (in Java *peri*, a fairy, as in Moore's "Paradise and the Peri"), is said to mean, according to Professor Skeat, "winged," from a root  $\sqrt{\text{PAR}}$ , a wing or feather. If so, how apposite would be the Malay application to the skate as "the winged-fish"—a sub-meaning included in "the fairy-fish"—it is a far cry from the Maori *whai* to Skeat's "Etymological Dictionary," but it has arrived there. Is that a journey beyond philological grounds? It is beyond scientific proof, because we have no documentary evidence to produce, but it is very far from mere guessing. It is a consensus of probabilities nearly as strong as documentary proof, which can never be obtained in the Pacific.

There is much more to be said on this subject, but I do not wish to press the point too much just now. I only urge that we who work new ground should not be distrusted without being allowed full opportunity of explanation. We do our little best under grave difficulties and are grateful to our elder brothers in science for helpful criticism, but we must work in our own way so long as we keep to essentials and are guided by reason and common sense.

# TUHOE

## THE CHILDREN OF THE MIST

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BY ELSDON BEST.

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III.—Continued.

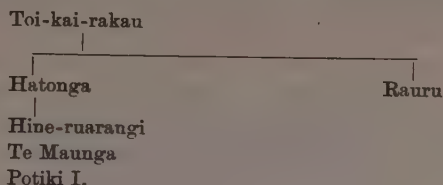
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### ORIGIN OF NGA-POTIKI.

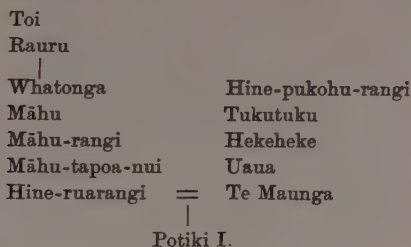
In examining the traditions of Nga-potiki, or Tuhoe, one is struck by the absence of clearness in the accounts of the origin of Nga-potiki *as* Nga-potiki, i.e., as to the origin of Potiki the first, from whom the tribe derived their name. The descent of the people from Potiki I., otherwise known as Potiki-tiketike, is quite clear, but the origin of Potiki I. is wrapped in obscurity. This is a very singular state of things to find in connection with a Maori tribe, and needs some explanation, inasmuch as we know the Maori to be most accomplished and conservative genealogists. The origin usually ascribed to Potiki I. is entirely mythical and, although believed by his descendants, is absurd to us. The descent of the people from Te Tini o Toi, Te Hapu-oneone, and other original tribes, by intermarriage, is clear to all. Their descent from Toroa, and other Matatua migrants, by intermarriage, is plain and indisputable. But the origin of Potiki, the founder of the tribe, is a lost quantity. As all other original tribes in their vicinity, except, perhaps, Te Hapu-oneone, were derived from Toi, it would be thought that Potiki I. would also be a descendant of that well known ancestor. But this is not clear. Connections by intermarriage between Nga-potiki and Te Tini o Toi were numerous since the time of Potiki (see Genealogical Tables, Nos. 3, 6, 7, 8), but Potiki is never given as a descendant of Toi. I say never because no native seems to know it when asked. One man only has given such a descent for Potiki, and I place but little faith in that, as it was given in a Native Land Court in support of a claim for certain lands. False genealogies are not infrequently given by natives for the above purpose. Several glaring cases of this nature have come under my own notice. When Tuhoe claimed a certain block of land before a Native Land Court, they claimed under Toi, i.e., as descendants of Toi, as the land, in ancient times was held by descendants of Toi, and conquered by



Tuhoe, who are also descended from Toi. Nga-potiki of old held no sway over that land, but as Tuhoe are Nga-potiki, as well as Tini o Toi, they wished to prove that Potiki I. was a direct descendant of Toi. They therefore handed in the following genealogy:—



Now this illustration will not hold water. In the first place Hatonga (or Whatonga) was a son of Rauru, not of Toi, while Hine-ruarangi was a daughter of Toi. Te Maunga, if not absolutely mythical, cannot be proved to be a member of the *genus homo*. Observe! I allowed several years to pass, and then asked the native who gave the above to enlighten me as to the descent of Potiki from Toi. He then gave me the following:—



Note the discrepancy. Observe the different places assigned to Whatonga, Hine-ruarangi and Te Maunga. When I reflect that no other members of the Tuhoe tribe can give the descent of Potiki from Toi, then I must return to my original view, viz., that no such descent can be proved. It may, or may not, be a fact, but there is no proof of it.

We will now look at the origin of Potiki that is given by Tuhoe whenever questioned upon the subject. It is given in Genealogical Table No. 6. We will note its absurdity. The first seven names are purely mythical. The next five, and including Hine-pukohu-rangi are, if not mythical, utterly unknown as those of persons, that is to say no record exists of the whence of such persons, their abiding places, or actions in the world of life. I have but scant faith in them. The concrete fact is that Nga-potiki traditional history begins with Potiki I., who flourished about fifteen or sixteen generations ago, or say four hundred years ago, i.e., about the year 1500. And yet Nga-potiki were according to all traditions, in occupation of Tuhoe land long before Matatua arrived. The date of the latter event is usually placed by writers at about

the year 1350 or five hundred and fifty years ago. Reckoning on the basis of twenty-five years to the generation this would mean twenty-two generations ago, whereas the Tuhoe genealogies from Toroa do not approach that number. I have a great number of such lines from Toroa, given by persons of both the Tuhoe and Ngati-Awa tribes. Of eighteen such lines, just examined, I find the average is sixteen and a half generations from Toroa of Matatua to middle aged persons now living.

The ignorance of Nga-potiki, or Tuhoe, as to the origin of their principal ancestor, is a very strange thing to anyone acquainted with the way in which traditions, history, genealogies, etc., etc., were preserved and orally transmitted from generation to generation by the Polynesians. It may be that the ancient history of the tribe was lost in some great disaster which overtook the people in past times, or possibly the tribe originated with a band of refugees who took possession of these savage wilds wherein to dwell in peace.

So Nga-potiki, or Tuhoe, can give no satisfactory account of the origin of Potiki I., nor of the vessel by which he, or his ancestors, came to this land. The only Potiki I have heard of from other tribes is one Potiki-mai-tawhiti who, so say Te Whakatohea, came to this land from Hawaiki in ancient days. After him was named a spring or pond on a hill above the beach to the east of Wai-o-tahe river. This pond was known as O-potiki-mai-tawhiti (The place of Potiki from afar), and in it were found small fish known as *tanahanaha*. Subsequently the name was also used to denote adjacent lands, and, when Europeans arrived, it was erroneously applied to the site of the present township of O-potiki, the correct name of which is Pa-kowhai.

If we turn to Genealogical Table No. 6, we will see that, in the Potiki line, Rangi-nui is the first name. From Rangi-nui, twelve generations brings us to Potiki who flourished *circa* 1500 A.D. But this Rangi-nui was of the period when man was not, when demi-gods and such like eerie creatures held high revel throughout space. Hence we must conclude that man has appeared upon the earth at some date subsequent to, say 1200 A.D., which is quite an alarming statement, and one calculated to disturb our faith in our own history. And there is worse to follow. For, if we turn to the right of Table 6, we observe that Toi, that fine old New Zealand gentleman, lived and had his being before Rangi-nui's time, that is to say before the advent of man upon our earth, which is a paradox, to put it mildly. It is therefore clear that, if we wish to retain William the Conqueror, and Chaucer, and Attila, and Sargon, and Toi the Wood Eater, with a few other worthies, we must begin to cast some doubt upon the origin of Potiki, as given by his descendants.

But we will let Table No. 6 stand, as a proof of the ignorance of the Tuhoe tribe of their origin through Potiki, their principal line of descent.



TUTAKANGAHAU.

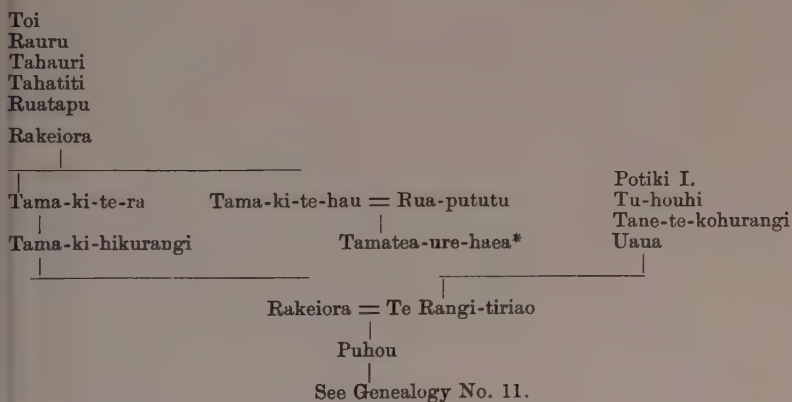
Principal source of information in Tuhoe.





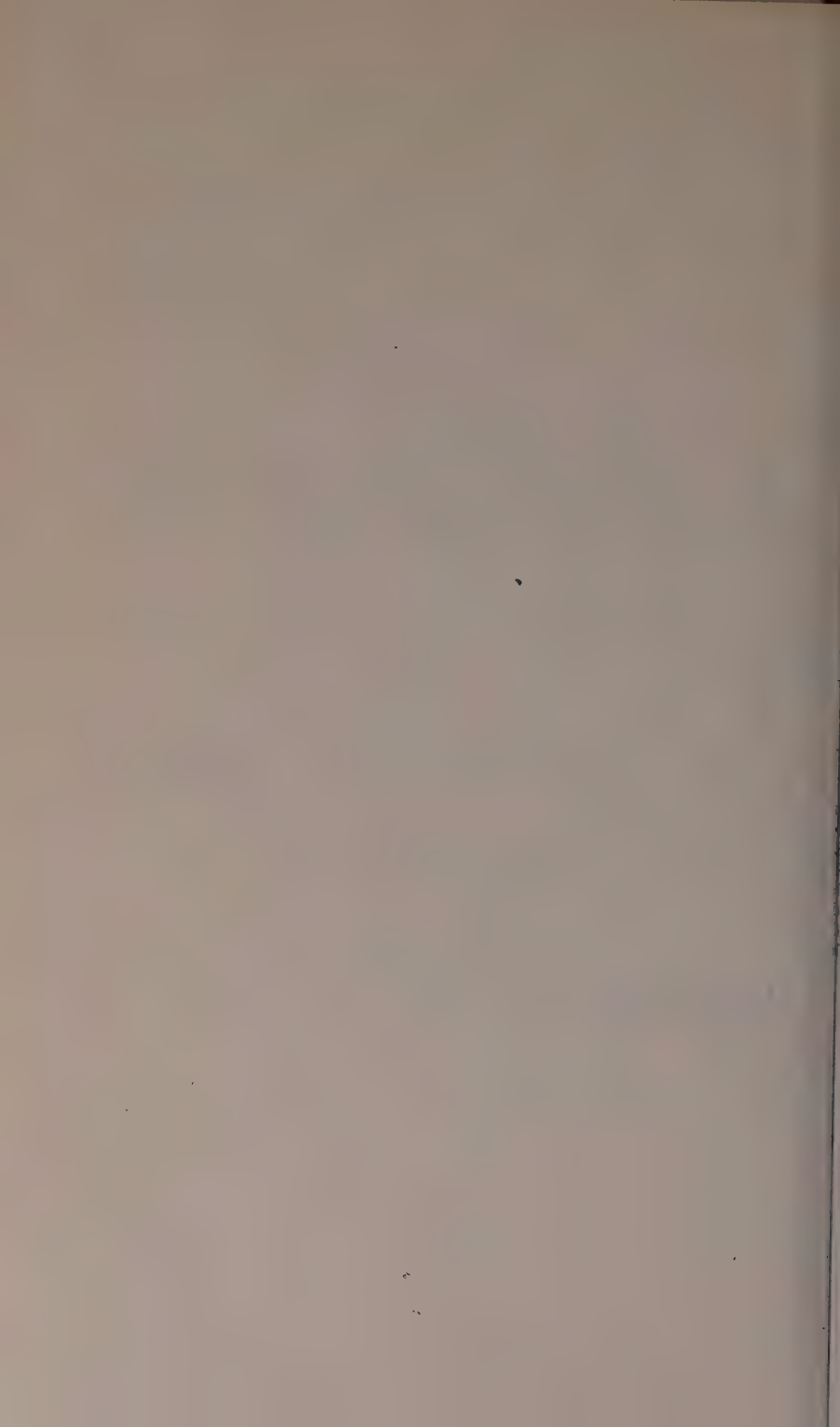
### GENEALOGICAL TABLE No. 3.

Showing ancient connection between the Tini-o-Toi and East Coast peoples, as also early intermarriage between the Tini-o-Toi and Ngapotiki.



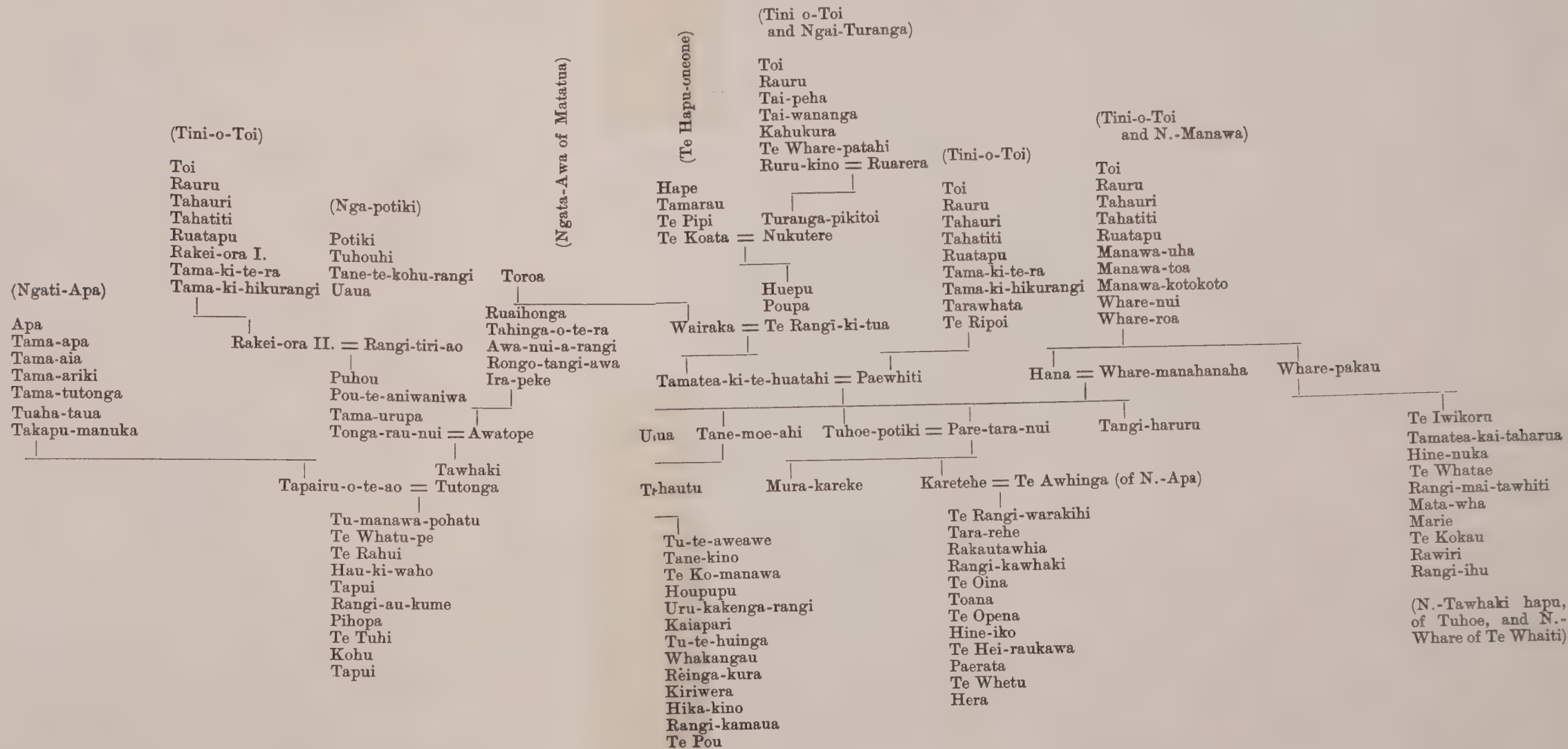
\* Tamatea-ure-haea was a prominent ancestor of the East Coast natives from Wai-rarapa northwards.

[TUHOE]



GEOLOGICAL TABLE No. 7.

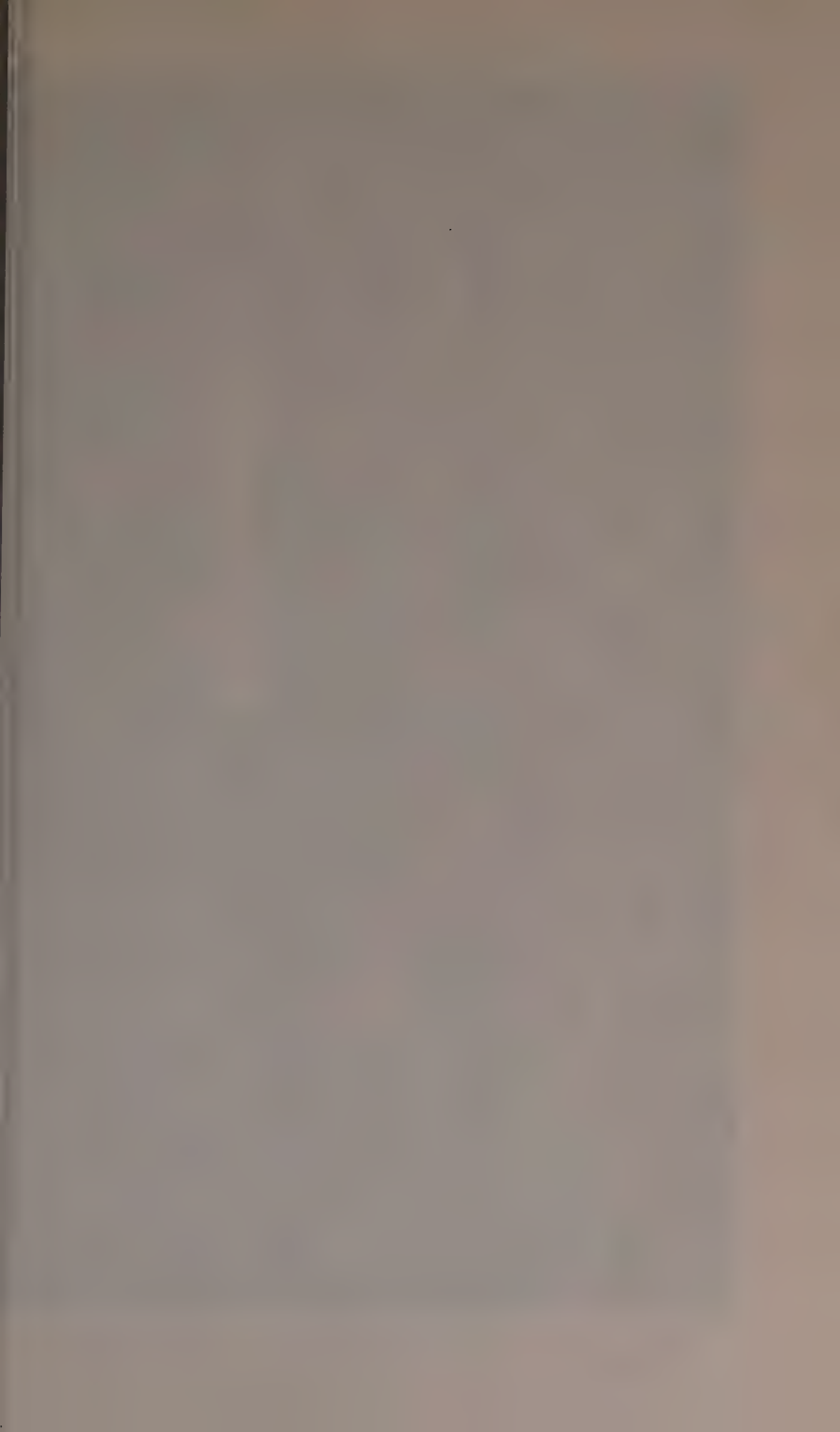
This Table shows the position of the ancestors Toi, Hape, Potiki, Tīga, Apa, Tangi-haruru, Tuhoe, Whare-pakau and Toroa, in regard to each other, also inter-marriages between the various lines.

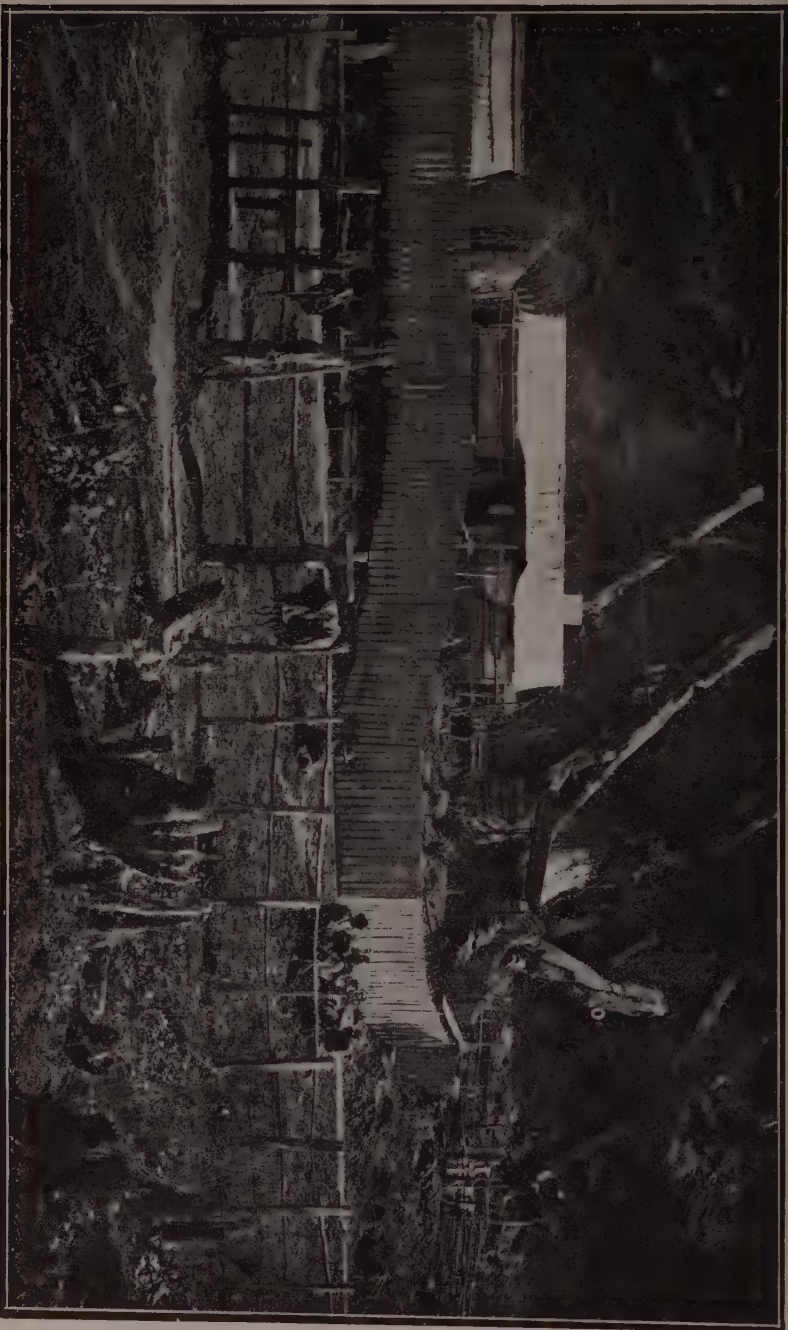


[TUHOE]









CAMP OF WINTER AT HEIPIPI, RUATAHUNA.

We will now look at the mythical origin of Nga-potiki, as told by their descendants now living. For it is one of those singular folk tales, beloved of primitive man, which I have often listened to in the darkling huts of the Children of the Mist.

A glance at Genealogical Table No. 6, shows us that the parents of Potiki I. were Te Maunga and one Hine-pukohu-rangi. The first of these names means 'The Mountain,' the second translates as 'The Sky Mist Maiden.' And thereby hangs a tale. Tutakangahau, of Maungapohatu, an old man of much knowledge of ancient lore, says that "Te Maungo was a person, he came from Hawaiki, though some state that he descended from the heavens, alighting at Onini." This latter is the commonly believed version, and here is the story:—

In times long past away, when men held strange powers, and god-like beings dwelt on earth, there lived one Hine-pukohu-rangi. She was the personification of mist and fog, while her younger sister, Hine-wai (the Water Maiden) was the personification of the light, misty rain which descends to earth in foggy weather. One Tairi-a-kohu, another personification of the mist, is said to be the same as Hine-pukohu-rangi. The former is the name by which she is known to the Ngati-Kahungunu people of Te Wairoa, who say that she descended from the sky and abode with one Uenuku, who later became a rainbow god. Hine-pukohu-rangi is said to have lured Te Maunga (the Mountain range) to earth at a place called Onini, which is on the line of road from Galatea to Waikare-moana, at Ruatahuna, on the left bank of the Mana-o-rongo stream, and opposite Te Kau-tawhero and Māna-tēpā. A clump of New Zealand flax, looked upon as being *tapu*, formerly marked the spot where Te Maunga came to earth.

From the union of the Mountain and the Mist Maiden sprang Potiki the First, who appears to have been an ordinary specimen of the *genus homo*, and from whom descended the tribe known as Nga-Potiki. Such is the origin of this people who have held the rugged forest wilds of Tuhoe land for many generations. They are the offspring of supernatural beings, of personifications of nature, sayeth the Maori. They have sprung from their own savage ranges, and from the white fog clouds which envelop them. They are begotten of Mother Nature. They are the Children of the Mist.

The late chief Kereru, of Ngati-Rongo, stated that he believed that Toi and Potiki were descended from a common ancestor, and that he thought Toi flourished after the time of Potiki, but that he did not know the genealogy. This may be so, but we have no proof thereof, hence the origin of Potiki must remain a mystery.

Potiki I. (the first) is often called Potiki-tiketike, his direct descendants being known as Nga-Potiki-tiketike. He was also known as *Potiki noho pa* (fort dwelling Potiki). Potiki the second (Genealogical

Table No. 6) was termed Potiki-hakahaka. He and his people owned the land about Karioi, in the valley of the Whakatane river.

Very little has been preserved of the history of Nga-Potiki prior to the time of Te Rangi-monoa, who flourished about the year 1600. We have traditions of various fights, etc., which occurred about this time, but prior to that period the archives of Nga-Potiki are silent. Now, it was at this time, i.e., in the days of Rangi-monoa, Awatope and Tawhaki, that Nga-Potiki were first brought into direct contact with the descendants of the Matatua migrants by means of Tawhaki's raid on Rua-tahuna, and the proceedings which followed the death of Tahaki-anina. Hence we observe that the tribal history has been preserved only since the time that Nga-Potiki became connected with the migrants through Tuhoe-potiki and other ancestors who were of the Ngati-Awa tribe of the coastal lands, which would lead one to suppose that it was not preserved owing to the fact that the prestige of the mixed people was derived only from the immigrant peoples of Matatua, and so the ancient history of the Potiki aborigines was no longer taught or conserved. And from that time, i.e., for the last nine or ten generations, the people have evidently carefully handed down the tribal history from generation to generation. By tribal history I mean the accounts of the various wars in which the successive generations engaged, for such is ever the history of primitive man.

The direct descendants of Potiki I. always considered themselves superior to those of Potiki II. They were the offspring of the Lofty Potiki, the Fort Dwellers, and took first rank, while those of Potiki II. were termed *Potiki tahiti kiore* (the Rat Snaring Potiki).

The old time tribe of Nga-Potiki, of whom we write, must not be confused with Nga-Potiki, a sub-tribe of Te Whakatohea, nor with Nga-Potiki of Ngati-Pukeko, nor with Nga-Potiki of Ngai-Te-Rangi of Tauranga, nor yet with Nga-Potiki of Poverty Bay, who lived at Waikohu and are descended from Whakarau, youngest child of Mahaki.

A glance at Genealogical Table No. 7 will show that Wairaka, daughter of Toroa, both of whom came on Matatua, married Te Rangi-ki-tua, of Te Tini o Toi (aborigines), and bore Tamatea, who married Paewhiti, a descendant of Toi, but also a member of Nga-Potiki:—

Potiki I.  
 Tu-houhi  
 Tane-te-kohurangi  
 Te Rangi-tiriao  
 Te Ao-tawhena  
 Rakei-nui  
 Tama-ipunoa  
 Te Atatau  
 Tane-atua = Hine-ahu-one (or Puha-rau-nui)  
 Paewhiti = Tamatea-ki-te-huatahi  
 |  
 See No. 7.



This Puha-rau-nui is said by some to have been the wife of Toroa, of Matatua.

The above shows that the intermingling of the aborigines with the Matatua migrants commenced in the time of those who came to this isle on that vessel. Genealogical Table No. 3 shows an early connection between Nga-Potiki and Te 'Tini-o-Toi, Paewhiti's son, Tuhoe-potiki, from whom Tuhoe derive their tribal name, also married into the Tini-o-Toi.

We will now give a list of the principal *hapu*, or sub-tribes, of Nga-Potiki, together with some account thereof. These are as follows:—

Ngati-Rakei  
 Nga-maihi  
 Ngati-Ha  
 Ngati-Tawhaki  
 Tama-kai-moana (Ngati-Huri)  
 Ngai-Te-Riu  
 Ngai-Tumatawhero  
 { Te Upoko-pakira  
 { Te Hokowhitu pakira a Romairira  
 Ngai-Tatua  
 Ngai-Tamarōki  
 Te Pona-kareao  
 Ngati-Kahutupuni (or Ngai Te Kahu)  
 Ngai-Tuahau  
 Ngai-Tumata-rakau  
 Ngati-Rautao  
 Ngati-Papa  
 Ngati-Kotore  
 Ngati-Makarehe  
 Ngati-Whare-ki-Nga-Potiki

#### NGATI-RAKEI.

The origin of the Ngati-Rakei, Ngai-Tuahau, Tama-kai-moana and Ngai-Tumata-rakau sub-tribes of Nga-Potiki may be seen in Genealogical Table No. 9.\* Rakei-auahi, Rakei-hakeke and Rakei-hakoro deserted their ancestral home in the Rua-tahuna district when Tahaki-anina was slain by Hape of Ngati-Manawa, and accompanied the latter back to Whirinaki. The reason of their going to live among the tribal enemies of Nga-Potiki is not clear. Probably some of their people accompanied them. They lived for some time at the O-tu-takahi-ao *pa*, above the junction of the O-kahu and O-tu-takahi-ao streams, on the Whirinaki block, and also at Para-kakariki. Ngati-Manawa say that it was Tai-whati who settled Ngati-Rakei at

\* See also Genealogical Table No. 10, for descendants of Rakei-nui.

O-tu-takahi-ao. It is said that Patu-heuheu also lived at those two places, at one time. Ngati-Rakei cannot have had any right to those lands. Afterwards these people moved down to the Wai-o-hau district, where they lived at the Tauheke *pa* (fort), on the right bank of the Rangi-taiki river, and also at Hauraki, on the Mata-hina block, on the left bank of the river, where the earthworks of their old fort may be seen on a spur of the hill just above the alluvial flat on which some willow trees stand. The Tau-heke *pa* is on the range above the road. Ngati-Rakei claimed an interest in the Mata-hina block. They do not appear to have been awarded shares therein as Ngati-Rakei, but they would probably get in as members of Ngati-Haka and Patu-heuheu, to whom 2,000 acres were awarded, and among whom Ngati-Rakei have practically lost their own identity. Patu-heuheu and Ngati-Haka may now be said to be one and the same people, and both these *hapu* are descendants of the Rakei family. The claim of Ngati-Rakei for a portion of the Hikurangi-Horomanga block, known as Horo-kārā, was disallowed.

Ngati-Rakei originally lived at O-haua-te-rangi, in the Rua-tahuna district, and at Te Wai-iti, at the base of the Huia-rau range. Their *pa* at the latter place was named O-tuhuhu, or Kotuhuhu. The former place was named after a woman, one Haua-te-rangi, wife of Rakei-nui (see Gen. No. 9). The Rakei family had a fortified village at Toke-riki, on the Tuku-roa block.

About six generations ago (say the year 1750), in the time of Tama-pango (Gen. No. 9) there was much fighting among the various divisions of Nga-Potiki living in the O-haua-te-rangi district. These divisions were the sub-tribes of Rakei, Ha, Papa, Rongo-tauaroa, Tuahau and Tumata-rakau. Rakei attacked Ngati-Papa at O-haua, and the latter seem to have got the worst of the encounter. They were also defeated in a subsequent fight, known as Upoko-rau, the survivors fleeing to the Toke-riki *pa*, where they claimed the protection of the Rongo-taua-roa people, who were residing at that place.

The Ngati-Ha *hapu* were attacked by Ngati-Rongo, and defeated. They sent Hitia, a relative of Tama-pango to appeal to Ngati-Rakei for help, and Tama-pango joined them in an attack on Ngati-Rongo, who were defeated. Then Tama-pango returned to his own place at the Opeke *pa*, on the O-haua-te-rangi block, which afterwards fell to Ngati-Rakei.

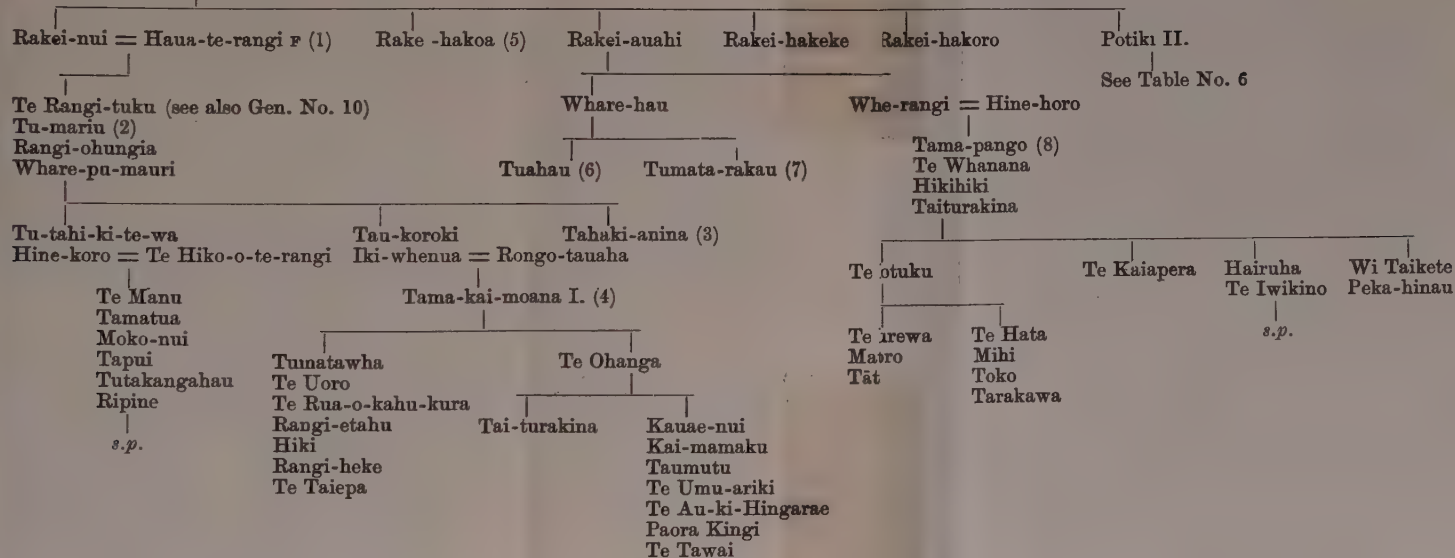
We have seen that the *hapu* name of Ngati-Rakei is now practically lost, the descendants of the Rakei family now being found principally among Ngati-Haka and Patu-heuheu, of Te Hongi. The origin of the tribal name of Ngati-Haka was a singular one, and here is the story thereof:—

In the time of Pukeko, of Ngati-Rakei, who, with his people, was then living at O-haua-te-rangi, the thought came to Karia and Te

# GENEALOGICAL TABLE o. 9.

Showing the origin of Ngati-Rakei *hapū* Nga-Potiki.

Potiki-tiketike  
Tane-te-kohu-rangi  
Tu-houhi  
Te Rangi-tiri-ao  
Te Ao-tawhena



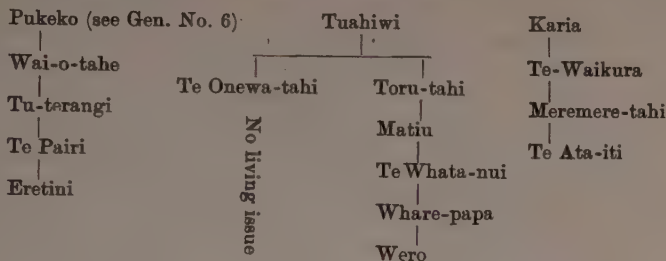
1. Haua-te-rangi, a woman after whom Ohaua-te-rangi, in the Whakatane Valley, was named.
2. Tu-mariu, after him was named Te Peke a Tu-mariu, a high peak of the Huiarau range.
3. Tahaki-anina was slain by Hape at Rua-tahuna.
4. The Tama-kai-moana sub-tribe, of Maunga-pohatu, derive their name from this ma.
5. Patu-heuheu, of Te Houhi, are descendants of Rakei-hakoa.
6. Origin of Ngai-Tuahau sub-tribe.
7. Origin of Ngai-Tumata-rakau sub-tribe.
8. It was Tama-pango who drove Ngati-Tuahau from Iere-nui.

[TUHON]





Onewa-tahi, of the Ngati-Whare tribe of Te Whaiti that it would be well to attack Pukeko, and have a pleasant time within the secluded gorges of Ohaua.



Karia and his friend were, perhaps, doubtful of their ability to defeat the O-haua section of Ngati-Rakei, or feared that they might rouse the hornets nest of Tuhoe at Rua-tahuna, a few miles to the south, anyhow they applied to the Arawa tribe for assistance. This was accorded them, and Moko-nui-a-rangi marched a force across the Kainga-roa Plains and joined forces with Ngati-Whare. The combined parties, while advancing across the Wai-o-hau block, captured an old woman named Whioi. Some proposed to slay her, but others objected, saying that she should be sent to ask Pukeko to come and visit them. It was intended to use treachery, and so throw him off his guard. So Whioi was despatched on her errand.

Now, that night as Pukeko lay asleep, he dreamed that he saw Te Onewa-tahi approaching him and, when they met, made to salute him after the manner of the Maori, that is to say, by pressing noses together. Instead, however, of doing so, Te Onewa bit the nose of Pukeko, who at once awoke. Calling his people around him, he explained to them his singular dream, saying that it was an omen of impending trouble, and urging caution.

Not long afterwards, Whioi arrived and delivered her message to Pukeko, who said—"This is my dream. We will go!" And they went. But they did not go even as Karia and his friends had hoped, with peaceful thoughts in their hearts. They went to give Karia and his merry men a surprise party. And it came off.

There marched forth of Ngati-Rakei, a *hokowhitu*.\* They were not armed, apparently, no man carried club or spear, or trailed the pliant *huata* along the rugged trail. But each fighting man carried his short weapon concealed beneath his garments. Pukeko alone bore a spear, a *tokotoko*. And Pukeko said, "We will greet over our dear friends when we meet, we will weep over and salute them." Then

\**Hokowhitu*—one hundred and forty, but often used for any number of men between one and two hundred.

Whioi was sent forward to inform the invaders that the guileless Children of the Mist would salute them according to ancient custom. And Whioi went. She said—" "*Ko koutou ka tangihia e te ope*" (you will be wailed over by the party). As the Rakei party approached, the invaders ranged themselves in a row, facing them. Ngati-Rakei halted within a short distance of the opposing rank, and the *tangi* (wailing greeting of the Maori) commenced. Pukeko advanced to *pikari*, holding his spear horizontally, with extended arms grasping either end thereof, he advanced to the rank of men, bounding from side to side and grimacing after the manner Maori. Gradually he advanced, dancing along the rank, until he came to the end where Te Onewa-tahi stood, and wailing as he moved. When opposite his enemy he gave a sudden thrust and plunged his spear into the body of Te Onewa. Then the warriors of Pukeko drew their weapons, bounded forward—and the surprise party of the Sons of Rakei was an accomplished fact.

Hence that division of Ngati-Rakei assumed the name of Ngati-haka—descendants of the Dance, or Dancer. They have passed through many dangers, and have seen stirring times since that surprise party, and you may now find them in camp by the rushing Rangi-taiki, where those troubled waters surge round the bluff front of Rae-pohatu.

In regard to the above story, Paitini, of Ngati-Tawhaki, states that Pukeko was living at Wai-o-hau at the time, and that he killed Karia and Te Onewa-tahi at Manga-a-mako, a stream about a mile north of Arorangi hill, right bank of the Rangi-taiki river. Long afterwards, after the Mission Station had been established at Te Whaiti (1847), Ngati-Whare determined to avenge the deaths of their two chiefs. They made six canoes and stated that they were going to take them down the Rangi-taiki river and sell them to Ngati-Awa of Te Teko district. These canoes were manned with armed fighting men, and taken down the Whirinaki river into the Rangi-taiki, thence down to Te Houhi, where they fired on some of Ngati-Haka whom they found there, and chased Kai-kino, father of Te Waka-unua, who escaped. These people warned Ngati-Haka at Wai-o-hau of the approach of an enemy.

The Ngati-Whare force went on down the Rangi-taiki, beaching their canoes above the falls and hauling them round the hillsides, to lower them into the river below. Having cleared these obstructions they continued on down the river until they reached O-kahu, at the rock bluff just north of Aro-rangi. Here they found Ngati-Haka assembled in battle array to receive them. Fighting would have commenced at once, Ngati-Haka were about to fire on the canoes, when Ruru, of Ngati-Tawhaki, arrived and persuaded both sides to refrain from fighting, in obedience to the teachings of Christianity, which was at that time generally accepted.

Ngati-Rakei evidently had a rough time in the Ohaua district during the inter-*hapu* fighting which occurred at that place, and it is said that some of them moved out to Wai-o-hau, while others lived for some time at Te Wai-iti, near Huia-rau, which lands are now held by Ngati-Kuri. But gradually they appear to have moved out to Wai-o-hau.

#### NGATI-HA.

The Ngati-Ha *hapu* (sub-tribe, or family group) of Nga-Potiki dwelt in the upper part of the Whakatane Valley. Their lands extended from Matai-rangi, at O-haua-te-rangi, up the valley, including the Rua-tahuna district as far as Parahaki, on the Wai-au river, and westward to the peak of Tara-pounamu. At the latter place lived a chief of these people, named Tamatea-Kai-taharua, about the year 1730. He was apparently of an eccentric disposition, and is said to have been a most impartial gentleman, more especially in his diet. Being a member of both Ngati-Ha and Ngati-whare (of Te Whaiti), he would sometimes slay a Rua-tahuna person in order to stock his larder, at others he would raid Te Whaiti and there lay in a stock of provisions in a similar manner. Thus he acted in a perfectly fair manner to his relatives, and obtained his name as Kai-taha-rua (eater of both sides).

It was this same man who is said to have given the name of Tara-pounamu, to that storm lashed peak. For Tamatea was a fowler of high renown, and wielded a bird spear full craftily, I ween. The barbed point of his spear was not formed of a human bone, as was customary in the good old days, but was of greenstone, most prized of stones in Maoriland. It fell upon a certain fine day that our hero ascended the peak in order to spear pigeons, but alack! one illbred bird struggled so fiercely when transfixed on the spear point, that the barbed point became detached, the bird flying away with the point fixed in its body. Tamatea was sore dismayed at the mishap, and resolved to follow the bird, in the hope of recovering his prized greenstone point. He pursued the bird to Putauaki (Mount Edgecumbe, only about fifty miles away), and there, to his great joy, recovered his *tara pounamu* (barbed greenstone spear head). And that is how the hill received its present name. This tradition must be true, because the hill is still there, as I myself have seen.

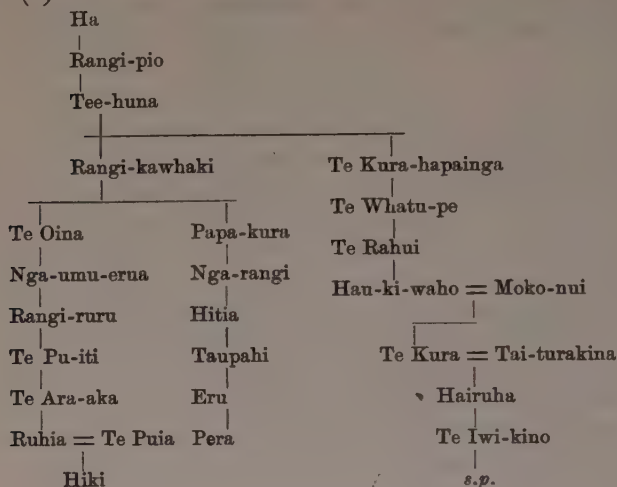
One of the fortified villages of Ngati-Ha was Pa-kakaho, at Te Ranga-a-ruanuku.

Below will be seen a much curtailed genealogy of Ngati-Ha.

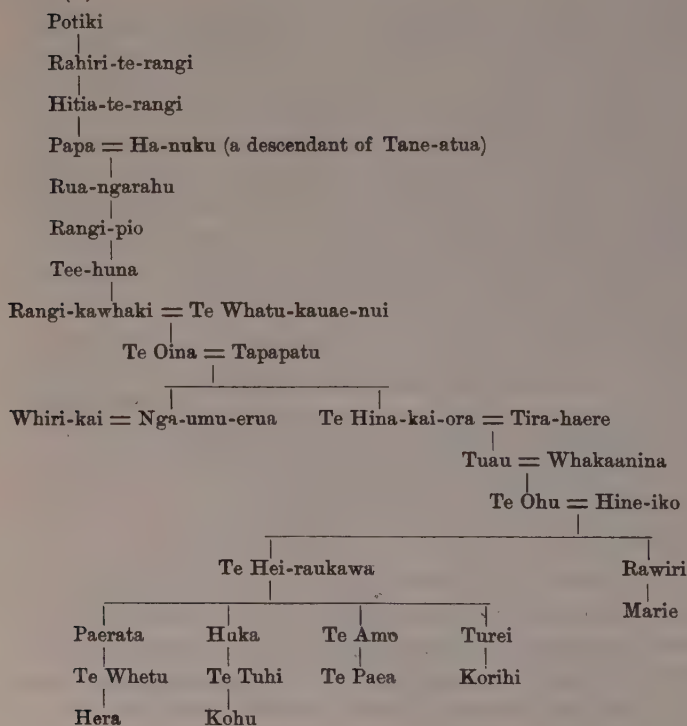
The line of descent from Ha, marked (1), was given by Numia, Te Puia, and Te Iwi-kino, before the Native Land Commission, and each stated that Rangi-pio was a child of Ha. However, in the line marked (2) we see that Tu-takanga-hau, a learned genealogist, inserts

Rua-ngarahū between Ha and Rangī-pio. This Ha, or Ha-nuku, was a descendant of Tane-atua, while Papa was a member of Nga-Potiki.

(1)



(2)



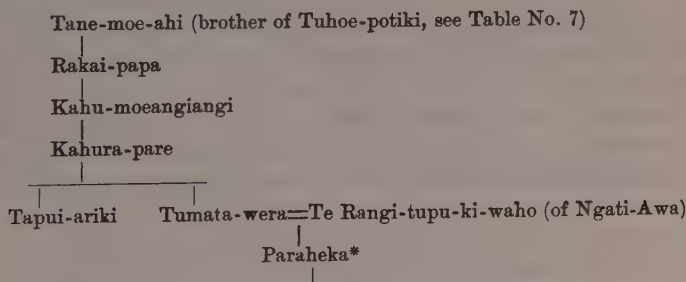
Ngati-Makarehe were a sub-division of Ngati-Ha. A few survivors of these people are now living among other *hapu* in the valley of the Tauranga (Wai-mana) river.

NGAI-TUA-HAU AND NGAI-TUMATA-RAKAU.

These names were applied to the descendants of Rakei-au-ahi, through his elder son, Whare-hau, whose sons, Tua-hau and Tumata-rakau, were the heads of two small family groups. They cannot, presumably, have numbered more than a few families when driven from the Ohaua district by Tama-pango, for he was a first cousin of Tua-hau and his brother (see Genealogical Table No. 9).

Ngai-Tua-hau occupied lands on the Manana-a-Tiuhi stream, a small tributary of the Whaka-tane river, and which flows into the latter at O-haua (-te-rangi). Tama-pango was of Ngati-Rakei also, as the Table No. 9 shows, and he and others attacked Ngai-Tua-hau and expelled them from the district, and seized their lands. Nga-rapu was a Ngai-Tua-hau *pa*, or fortified village, as also was Te Maire, on the Iere-nui block. The former *pa* is further up the stream. Tama-pango first attacked Te Maire *pa* and drove out the people thereof, who fled further up the Manana-a-Tiuhi stream to Nga-rapu and Nga-haua, whither they were followed and again defeated by Tama-pango's force. The survivors fled northwards to Tauwhare where they were attacked and dispersed by Te Arohana.

Ngai-Tumata-rakau seem to have been driven away, at the same time, by Tama-pango. They are said to have fled to O-hio-rangi, where Te Arohana found them and moved them on in the gentle manner he was so noted for. If any of these two *hapu* survived, they must have been incorporated with other peoples, for their tribal names became lost to the world. These events occurred about the same time as the other fights among Ngati-Rakei, already related. Very little is known of these lost families now. I have heard them described by natives as belonging to Ngati-Karetehe, which is absurd. Also, I have heard them confused with Ngai-Tumata-wera, a division of Ngati-Pukeko, who are, however, related to Tuhoe, as the following Table shows:—



\* Origin of Ngati-Paraheka division of Ngati-Pukeko.



|  
Rere-kai  
|  
Te Paana-i-waho  
|  
Te Hou-ka-mau  
|  
Hine-wai  
|  
Tutukangahau  
|  
Pinohi  
|  
Raha

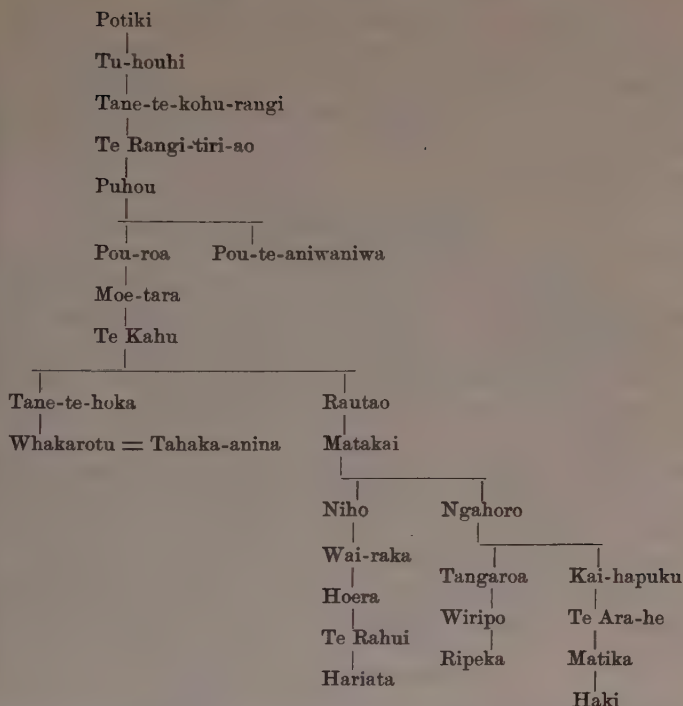
I am not sure about the movements of the Tumata-rakan people, as to how long they remained at O-hio-rangi, but the late chief Tama-rau, of Ngati-koura, told me that a people of that name, who were a division of the Whakatohea tribe, migrated from O-potiki and settled at Heke-turi, below Te Pa-wairoto, in the valley of the Waikare stream (and near O-hio-rangi), where they were attacked and defeated by Te Arohana and Tahuna. The survivors fled to the valley of the Whakatane, below Hanga-mahihi, where they were again defeated by the descendants of Tane-moe-ahi. Tama-rau also stated that the troubles of these peoples were avenged by Te Whakatohea at the fight of O-tai-roa, at Rua-toki, but that was long after, and is quite another story.

Ngati-Rautao were a division of Nga-Potiki who occupied the valley of the Pu-kareao stream, a tributary of the Whakatane river, near O-haua. Up this stream runs an old native trail from Rua-tahuna to Galatea, crossing the watershed at Tutae-pukepuke, and descending the Horomanga-a-Pou stream to the Kuha-waea plain. It was by this trail that Major Mair returned with a portion of the Government forces from Rua-tahuna, after the raid of 1869.

Te Arohana  
|  
Te Matau  
|  
Te Aihn-rangi  
|  
Hine-ataru  
|  
Te Ara-he  
|  
Matika  
|  
Mihaka  
|  
Rangi-tere-mauri

Ngati-Rautao seem to have been a sub-division of Ngati-Ha. They were attacked and defeated by Tawhaki's party during that worthy's raid on his relatives of Nga-Potiki.\* Te Kereru-pirau, chief of Ngati-Rautao, who was slain by Tai-wera at that time, seems to have given his name to a small family group. I insert a genealogy of one Rautao of this district, but do not think that he can be the man after whom these people were named, or he would be further up the line.

\* This occurred about A.D. 1620.



Moreover, this line was given in order to sustain a claim to those lands, in a native Land Court, hence it may be viewed with suspicion.

The origin of the name Rautao, as applied to these people, seem to be that, during some old time inter-*hapu* fighting, a few children were captured, their hands tied, and then they were suspended by their arms to trees. Their arms were tied with leaves which had been used as *rautao* (leaves used to cover food in a steam oven), and were probably those of the *Cordyline Banksii* (*ti-kapu*).

Another people known as Ngati-Rautao are said (one authority) to have dwelt at Te Whaiti in times past away but, if so, nothing seems to be known concerning them.

Te Kotore, or Ngati-Kotore, were a sub-tribe of Nga-Potiki who are said to have lived in the lower part of the Pu-kareao Valley, above Matai-rangi. Pa-umauma, an old *pa* just above Hauwai, is said to have belonged to Te Kotore people. These people must not be confused with Te Kotore-o-hua, an old time people of the coast, or with Ngati-Kotore of Te Papuni, who were an East Coast people.

In the time of Te Iwi-koru, son of Whare-pakau, some of Ngati-Whare intermarried with Nga-Potiki, and other such cases occurred in later times. Such was the origin of a *hapu* named Ngati-Whare-ki-Nga-Potiki, who dwelt at Te Whaiti, but the name is seldom heard now.

## NGAI-TUMATA-WHERO AND NGATI-KURI.

In Genealogical Table No. 6, we note that the two younger children of Kake-piki-tua (daughter of Potiki II.) were Tumata-whereo and Kuri. Both of these men gave their names to sub-tribes. Ngati-Kuri are owners of the lands at Te Wai-iti, at Rua-tahuna, formerly occupied by Ngati-Rakei.

## TAMA-KAI-MOANA.

The Maunga-pohatu people, known as Tama-kai-moana, or Ngati-Huri, are principally of Nga-Potiki origin, as also are the sub-tribes of Ngati-Tawhaki and Ngai-Te-Riu, of whom more anon. Ngai-Tatua, of Maunga-pohatu and Te Wai-mana, are also Nga-Potiki, and are also descendants of Tane-moe-ahi. They likewise come under the name of Ngai-Tama in regard to lands at Te Wai-mana, as also do Ngai-Turanga.

Although we only give here those sub-tribes who are most closely allied to, and principally descend from, Nga-Potiki, yet the whole of the Tuhoe, or Ure-wera tribe, are descended from that people. All of Tuhoe are descendants of Potiki I.

The name of Ngai-Tatua is modern, although those people are Nga-Potiki. They are a division of the Tama-kai-moana sub-tribe.

Observe :—

## Tama-kai-moana I. = Tatua r.

Tumata-wha	Hine-i-hanga	Te Ohanga	Takoto-mai
Te Uoro	Hui-kaura	Kaua-nui	Tama-kai-moana II
Rua-kahu-kura	Rua-haere-wa	Kai-mamaku	Rangi-ahua
Rangi-etahu	Te Hina	Tau-mutu	Raro-pua
Hiki	Remu-whakairo	Te Umu-ariki	Tama-taranui
Rangi-heheu-rangi	Ruta	Te Au-ki-Hingarae	Tarei
Taepa	Te Hiko	Paora Kingi	Te Ua-a-te-rangi
Huka = Horohau	Akukahata	Moata	Te Huri-nui
	Ameria	Hine-pau	s.p.

Genealogical Table No. 30 explains the position of Tama-kai-moana. Taua, who is a descendant of Tama-kia-moana :—

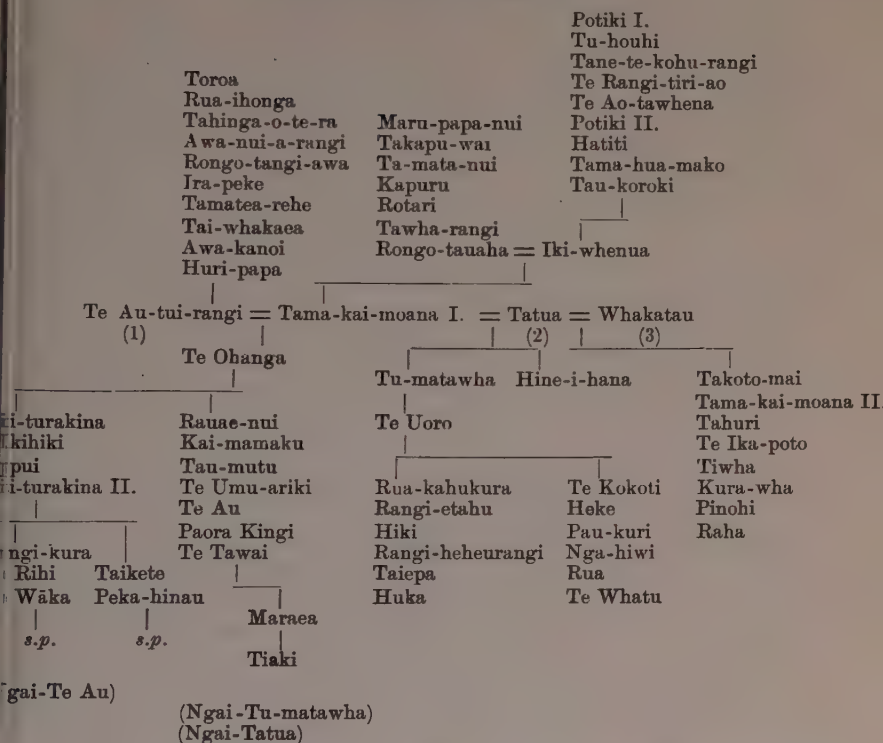
## Tama-kai-moana II. = Te Whakakahu

|  
 Rangi-ahua  
 Rehua  
 Rakuraku  
 Taua

states that Tahuri (Genealogical Table No. 30), Te Wai-whereo and Hikihiki were all children of Tai-turakina.

# GENEALOGICAL TABLE No. 30.

## Tama-kai-moana (Ngati-Huri).



Shows descent of Tama-kai-moana hapu from Toroa Ngati-Marū and Nga-Potiki.

The lines of descent from Tama-kai-moana are numerous.

Awa-kanoi was a descendant of Ue-imua also.

For descent of Tama-kai-moana from Tane-atua see Genealogical Table No. 11.





NGAI-TUMATA-WHA

About the year 1675 it was that Tatua abode beneath the rocky front of the Enchanted Mountain.

About the year 1600 there dwelt in the forest gorges of the Whakatane River, a chief of Nga-Potiki known to fame as Romai-rira (sometimes as Rongo-mai-rira). His line of descent is given in Genealogical Table No. 6. From this man sprang a sub-tribe known by the startling name of Te Hokowhitu pakira a Romairira, which name appears to have been abbreviated to Te Upoko-pakira (the Bald Head). Hahore, son of Romai-rira, was a contemporary of Awa-tope, of Ngati-Awa, who married the sister of Te Rangi-monoa (Genealogical Table No. 6). This Hahore has left a reputation as having been a fierce, turbulent and somewhat truculent character. He and his people occupied the lower *tuku* (terrace) of the Hui-tieke *pa*, on the Karioi block. The upper terraces of the fortified village were occupied by other family groups of Nga-Potiki.

One fair morn, somewhere about the time of the Thirty Years' War, or when Richelieu was schooling the Huguenots, one Hakua-rangi, and her sister Mamae-rangi, daughters of Hahore, went forth from the sheltering walls of Hui-tieke and fared onward through the forest of Tane, in search of the picturesque. In the depths of the forest primeval they came upon a party of another division of Nga-Potiki, known as Te Tini o Te Kohiti-kareao, or Te Pona-kareao, who also lived at Hui-tieke, but at that time were encamped in the bush for the purpose of making a canoe. They were working under their chief, Kahu-rapaki. When these people ceased work, in order to partake of a meal, they did not give the girls any food, but, in merry jest, smeared their lips with fat from some preserved birds. When the girls returned home, their father (Hahore) noticed the traces of fat on their lips, and said, "You have been eating *huahua*." "Not so," said they, "But our lips were smeared with fat by Kahu-rapaki's people." "Enough said. This little pleasantry must be repaid"—quoth Hahore. He at once set about raising a force to attack the jesters of the Supple-jack clan. He marched his men to within a short distance of the enemy's camp, and told them to remain there until they heard the notes of his *koauau* (flute), when they were to deliver an attack. He then stole forward to observe the enemy, waiting until they were all asleep, when he tootled his gentle warning to his warriors. In the scene that ensued, Te Taioio, a chief of Te Kohiti-kareao, was slain, together with others. Te Kahu-rapaki, and others, escaped into the depths of the forest. After some time had elapsed these people returned to Hui-tieke, and again dwelt with Hahore, probably in a state of semi-vassalage. But the genial Hahore had not forgotten his children's discomfiture, and was not yet satisfied. At a certain time he led forth his people, together with the returned fugitives, in order to

dig the toothsome fern root. Together they laboured for some time, until Hahore rose, and remarked—“*Kari tu, kari noho, te uri o Hahore.*” Instantly Hahore’s men turned upon the hapless fugitives and slew them. The matter had probably been pre-arranged. The meaning of the above remark was an appreciation of the adaptability of Hahore’s people, nothing comes amiss to them, however sudden the call to action—from sitting digging, the offspring of Hahore rise to fight. The natives squatted down, when digging fern root with sharp pointed sticks. This saying became a sort of tribal aphorism, and is still heard among the descendants of Hahore. Another saying attributed to that old-time savage is—“*Ma hea mai to ara i te wehi o Hahore*” (How can you prevail against the terrible Hahore). Evidently the old cannibal thought no small beer of himself.

Thus it was that the insult to Haku-a-rangi and her sister was avenged, Kahu-rapaki and his jesting followers going down to Hades, to square the account.

Our friend Hahore was mixed up in another little affair in which treachery played an important part. After the events recorded above, Awa-tope, who had married Tonga-rau-nui, a cousin of Hahore’s father, and whose own sister, Hau-ruia, had married Tama-rakai-ora, of the Whakatohea tribe, went to O-potiki to visit his relatives there, and effect another object apparently. On arriving at his sister’s home, he found that all the men were absent from the village, being engaged at some task. The women in the village were preparing food for the workers, and one asked—“Who will carry the food to the working party?” Awa-tope said, “I will take it, and my slave will assist me.” The food was placed in baskets, and a pole was thrust through the handles thereof, for the purpose of carrying. Each man placed an end of the pole on his shoulder, and so they set forth, carrying the baskets. Awa-tope was leading at first, but after a while he made his slave change places with him, so that Awa was then at the rear end of the pole. Awa then proceeded to eat the food contained in the baskets, and made a serious inroad into those viands. His slave, being in front, did not notice this performance. When they arrived at the place where Awa-tope’s brother-in-law, Tama-rakai-ora, was working with his companions, that chief was angry at the food having been tampered with. Awa explained that his slave must have devoured it, as he had been at the rear end of the carrying pole.

When Awa-tope returned home, he invited Tama-rakai-ora to visit him in a few weeks time. Awa returned to Hui-tieke and arranged with Hahore that they should slaughter the visitors on their arrival. This plan was carried out, and it is said that not one of the party escaped.

The Hui-tieke *pa* is situated at Tuna-nui, just inland of Ngamahanga.

(To be continued.)

## THE HIDDEN TEACHING OF THE MAORI.

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[The following is from the "Morning Post" of London, 11th December, 1913, and may interest our members as showing that our work is appreciated in England, the more so as the review is by one of the leading Ethnologists of the Old Country, who is well known as the leader of the Cambridge Ethnological Expedition to New Guinea, and the author of several works on Cognate subjects to those dealt with by our Society.—EDITOR.]

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THE LORE OF THE WHARE-WANANGA: OR TEACHINGS OF THE MAORI COLLEGE. By S. Percy Smith. Part I.—Te Kauwae-runga ("Things Celestial"). Memoirs of the Polynesian Society. Vol. III. New Plymouth, N.Z.

WE are too prone to regard the history of the remoter parts of our Empire as beginning with the event of the white man. Thus New Zealand emerges from obscurity about the year 1800, when runaway sailors, escaped convicts, and other adventurers began to settle there and barter the flax and timber of the country for European products, in particular rum. As to the native population, tattooed Maori heads are fairly familiar to frequenters of museums, but no one bestows much thought on the originators of these works of art. In New Zealand during the first half of the Nineteenth Century we have the old story of natives parting with their land for a mere song—in 1822 three chiefs sold 40,000 acres for thirty-six hatchets! However, the Maoris are a virile race, and did not entirely go under before the white man. In 1840 the Treaty of Waitangi was concluded with a large number of chiefs, by which they were recognised as British subjects, the Crown reserving the right of pre-emption of every district which they should be willing to sell. Thus British sovereignty was proclaimed over both islands and French designs thereon effectually thwarted. This treaty forms a great landmark in the history of European dealings with native races; for the first time the coloured man's possessory rights over his own land were recognised. Turbulent as these new subjects of ours proved, they are a splendid race, with high artistic capabilities and wonderful traditions and beliefs. Into these we now have the privilege of gaining considerable insight, thanks to the efforts of the Polynesian Society, especially of Mr. Percy Smith, author of the volume before us.

In the late Fifties a great political rally of Maoris was held in the Wairarapa district, North Island, when it was decided that instruction in the origin and history of their race should be given to the assembled tribes by three priests, whose words were to be taken down by two scribes (educated in the mission schools). One of the two, H. T. Whatahoro, carefully amplified his record subsequently from the dictation of certain learned men, who, in a building erected for the purpose, taught him the lore of the Whare-wānanga, and subjected him to all the ancient forms and rituals. Till recently these ancient traditions were considered too sacred to be imparted to Europeans; for fifty years they were jealously guarded, but at length the Tāne-nui-arangi (tribal committee) has allowed them to be copied and made known. The author had access to the original folio volumes, and was aided in the translation of obsolete words by the scribe himself. The present volume consists of "Things Celestial": the supreme god Io; the birth of the minor gods, offspring of Rangi the Sky-father and Papa the Earth-mother; the wars of the gods; the creation of man, and similar subjects. It is of interest to note that "many of the Polynesian myths and traditions find their counterpart in those of the Scandinavian, Celtic, Indian, and other branches of the Aryan race," indeed, as in the case of Icelandic versions, they seem specially well preserved, because of the long isolation of the people in their island homes. The author believes that Polynesians may be traced back to India, he even suggests tentatively that "these Caucasian Polynesians are an early branch of the Proto-Aryan migration into India." This is, of course, mere hypothesis and will probably remain so; we commend the author's restraint in not pressing his theories as to possible affinities of the Polynesians. Mr. Percy Smith's method of working is an excellent one: he gives first a transcription of the Maori texts, which is followed by careful literal translations of these, with brief explanatory notes and interpolations. Centre and core of the whole religious teaching is the doctrine of Io, "the supreme god, creator of all things, dwelling in the twelfth, or uppermost, Heaven, where no minor god might enter except by command."

After death souls go to Hawaiki, the temple situated in the Fatherland, where they are divided, those who showed love for Io ascending after purification to the twelfth Heaven to live in everlasting peace with the god; those who chose Whiro, the evil spirit, to Hades, where Whiro reigns together with the god of eruptions and earthquakes and the Great-lady-of-night, who "drags men down to death." There is no idea of judgment in the ultimate fate of souls; rather is it a matter of free choice during life. There is abundant evidence that this high god is no modern introduction; the *karakias* (prayers) to him contain many obsolete terms. A certain resemblance to Moses may be traced in the god Tane, who was summoned by Io to receive from him the



“three branches of knowledge and the two sacred stones,” but the author disclaims all leanings to lost-ten-tribe theories.

Now, enough, O people! You all know that everything about the Whare-wānanga is extremely *tapu*—its teachings, its priests, everything about it. In these days of the white man everything has become void of *tapu*, and hence it is that the learning of old is gradually becoming lost. We never wished that these [sacred] things should fall into the white man’s hands, lest our ancestors became a source of pecuniary benefit. All that the white man thinks of is money, and for these reasons this ancient knowledge of ours was never communicated to the Ministers and Bishops.

We learn that a second volume is to appear, dealing with “Things Terrestrial,” especially the history and migrations of the people and the rules of *tapu*, “when funds allow of its publication.” The present instalment is of such extraordinary interest and importance that it would be a disgrace if funds cannot be secured to print the remainder of the unique manuscript. It is only too probable that the apathy of the public will ensure that these records do not become “a source of pecuniary benefit” to anyone.

A. C. HADDON.





## NOTES AND QUERIES.

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### [251] An Ancient South American, Maori and Indian Custom.

In Volume XX. of the "Journal of the Polynesian Society," there is an account of 'An Ancient South American, Maori and Indian Custom.' It may or may not be old news to your members to learn that the custom of driving the main post of a new building through the body of a female slave was prevalent amongst the natives of Sarawak until recent years.

R. G. NIALL.

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### Errata for March JOURNAL, Vol. XXII., No. 1.

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- Page 10—Line five, read 'Sind, or Sindhava.'  
,, 10—Line eleven, read 'eventually,' not constantly.  
,, 11—Line six, read 'Ngati here,' not Ngati-here.  
,, 12—Line seventeen, read 'Rangi-tuhaha,' not Rangitu-haha.  
,, 13—Line eighteen, read 'then,' not that.  
,, 13—Line thirty-three, read 'Te Rangi-taku-ariki,' not Te Rangi-tahu-ariki.  
,, 16—Line nineteen, read 'Mentawai,' not Mentawa.  
,, 17—Line six from bottom, read 'Tonga-whiti,' not Tonga-whito.  
,, 20—Line sixteen from bottom, read 'image,' not wings.  
,, 23—Line nine, read 'Islands,' not Island.  
,, 23—Line eighteen, read 'contradistinction,' not contradiction.  
,, 23—Line twenty-six, read 'those,' not three.  
,, 23—Line twenty-eight, read 'Kuina,' not Kuima.  
,, 23—Line forty-one, read 'violent,' not island.  
,, 23—Line forty-four, read 'kuina,' not keuina.  
,, 26—Line one, after 'god of,' add 'the.'  
,, 26—Line twenty-three, read 'Taputapu-atea,' not Taptapu-atea.  
,, 40—Line twenty-eight, read 'Kokomuka,' not Kokomuku.



## PROCEEDINGS.

### POLYNESIAN SOCIETY.

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A MEETING of the Council of the Polynesian Society was held in the Technical College, New Plymouth, on March 23rd. Present Mr. W. L. Newman, in the chair, Mr. F. P. Corkill, Mr. M. Fraser, Mr. J. B. Roy, and W. W. Smith, Honorary Secretary.

The correspondence received during the quarter was dealt with, and the Secretary was directed to reply as required to all letters received.

Papers received :

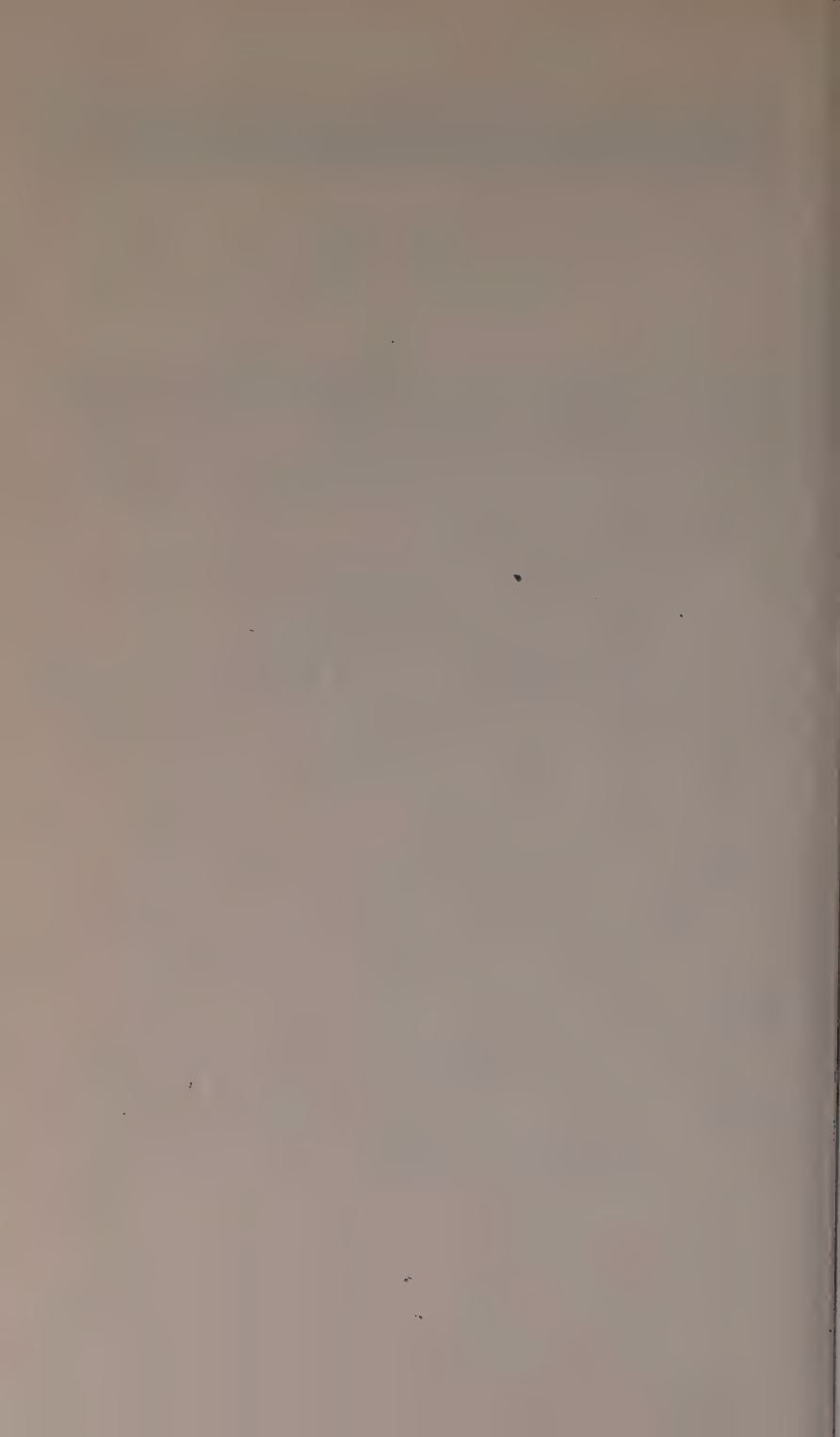
Some Hindustani Cognates of the Maori, by S. H. Ray.

History of Ngati-Kahu-ngunu, by T. W. Downes.

Polynesian Philology, by Edward Tregear.

Notes on a Maori Ladder (Arawhata), by W. W. Smith.

Mr. Otto Harrassowitz, Bookseller, Leipzig, Germany, and Mr. J. C. Luzac, of the firm of Luzac & Co., Booksellers, London, were elected members of the Society.



## WAHI II.

# TE KAUWAE-RARO;

ARA: NGA KORERO TATAI O NEHE A NGA RUANUKU  
O TE WHARE-WĀNANGA O TE TAI-RAWHITI.

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## UPOKO VII.

NGA MORIORI O WHARE-KAURI.

(Na Te Matorohanga etahi o enei korero, he tangata  
ke nāna etahi.)

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Ka haere a Kāhu ki Whare-kauri—Nga Moriori i ka haere a Kāhu-koka ki  
Whare-kauri—Te Uru-o-Manono—Tetahi heke ki Whare-kauri.

KA HAERE A KAHU KI WHARE-KAURI.

I TE wa heke i mai ai a Toi-te-huatahi ki te kimi haere i ona moko-  
puna, i a Whatonga, i a Tu-rahui, ka tae mai ki Pangopango, ki  
Hamoā, ki Rarotonga, koia tenei tona poroaki haere, “E haere ana ki  
te kimi haere i aku mokopuna. E puta mai he tangata i muri i a au  
ka ki atu kua ahu te uru o te ihu o taku waka ki te uru o Aotea, ki te  
whenua i ‘Tiritiri-o-te-moana,’ ki te whenua e tauria ana e te  
kohurangi, ki te kimi i aku mokopuna. A, ki te u te ihu-waka ki uta,  
mana e noho, mana e hoki a muri. E kore e u, kua whakawhenua ki  
te kopu-hopara o Hine-moana.” Ka mutu tona poroaki ka haere ki  
nga motu i haere ai ia.

Na, ka rere mai nei a Toi ka u ra ki Tamaki (i Akarana ra) kati,  
kua oti ake tera.

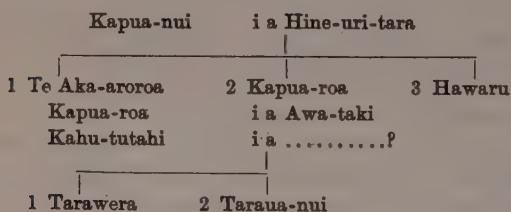
Engari i tetahi wa mai ka korero a Horangi (he tangata ranga-  
tira no Ngati-Te-Koaupari) kotahi te whenua i kitea e ratou e  
whakakapua ana mai i waho i te moana, he motu iti nei. Na, ka nui  
haere taua korero a Horangi nei ki roto i nga iwi nei; ka tae te rongo  
ki a Kāhu, i Whakatāne e noho ana i roto i era iwi ona.

Ka hiahia a Kāhu ki te haere ki Taranaki. Ka haere, ka tae, ka  
noho ka roa, ka hoki ano ki Whakatāne. I tetahi o nga hokinga ka  
haere katoa tona heke, e rua-te-kau-ma-whitu ratou. Ka tae atu ki

Pou-a-kani ka noho i reira i te taha marangai o Taupo. He kore kai o reira ka heke mai i Taupo ka tae mai ki Patea—o Muri-motu nei. A, ka tika mai ma Otairi i Rangitikei nei, ka tae mai ki Te Houhou. Ka titiro ki te kore tangata o taua takiwa me te pai, ka mea ia ki te wawahi rakau hei mahi pa, hei mahi whare. Ka pae nga rakau, ka moe a Tama-uri, tamaiti a Kāhu, e mānu ana nga rakau i mahia ra i te wai, puta tonu atu ki Te Moana-nui-a-Kiwa, pae rawa atu he motu i te moana, a, i reira katoa ratou. Ka oho ake ia ka korero i tana moe ra, ka mea a Kāhu, “Me haere tatou!” Ka mahue to ratou kainga mea ratou rakau i mahia ra, noho rawa atu i te ngutu-awa o Rangitikei.

A ka tahuri ratou ki te whakapai i to ratou waka, ki te whakamau i nga rauawa; ka oti, ka mahia nga hoe, me nga toko. Ka haere a Hine-te-waiwai (tamahine a Kāhu—tuahine a Tama-uri) ki te one haereere ai ratou ko nga wahine o to ratou ope. Pono atu e pae ana te rakau, he kauri. Na te tupuhi i mau mai. Ka hoki mai a Hine-te-waiwai ka korerotia taua rakau ki te papa. Katahi ka tikina ka wawahia hei karaho mo te waka, hei tokō-tu, hei whiti mo te waka, hei kaho hoki, a, ka oti te mahi.

I a ratou e noho ana i reira ka tae mai nga tangata tokorua no Whanganui; ko Te Aka-aro-roa, ko Ha-warū. Koia tenei to raua whakapapa:—



Na kei Whanganui tonu e heke ana, ma ratou e whakaputaputa atu ki a ratou.

I tetahi wa mai ka kakari a Kapua-roa me te tuakana, a Aka-aro-roa; mo te pua-manu, kereru, te take. Na Kapua-roa te rakau tahere, ko Ahu-rangi te ingoa kaha. Ka pikitia, ka riro iho nga manu, Haere atu ai a Kapua-roa, e pikau mai ana. Ka mea atu a Aka-aro-roa, “E Kapu! tenei nga manu o to rakau, naku i wetewete mai.” Kā riri a Kapua-roa; ka rere atu, ka patua te tuakana ki te kakau o tona toki, ka pa ki te upoko. Ka ki atu te tuakana, “Kati E Ta! E noho ko to rakau hei tuakana mou; ka whana atu tenei ka haere, kōi kite mai hoki koe i au.” Koia tenei te take i heke mai ai a Aka-aro-roa me te taina, me Hawaru (te tuahine [*sic*]). Ka tae mai ra, e noho ana a Kāhu me tona heke i te ngutu-awa o Rangi-tikei; e mahi ana i tona waka. Engari kaore e mohio ana ki te mahi i nga haumi, ki te whakamau i nga rauawa, i nga toko-tu, i nga whiti, i te karaho o te waka. Koia ra te roa o Kāhu me ona hoa, he kore kaore i mohio ki te



whakahaere waka rere-moana. He koanga ngakau ka tae mai a Aka-aro-roa me te tuahine hei hoa mo ratou. Ka hoatu ma Aka-aro-roa e mahi te waka me ona mea katoa. Ka tahuri a Hawaru ki te rarangi whariki koaka nei hei hipoki mo runga i nga whiti o te waka o Kahu.

I te wa i heke mai i Pou-a-kani, ka mauria mai e Kahu nga kākā aruhe; kotahi te aruhe-paranui, kotahi te aruhe-pawhati, kotahi he aruhe-mapara. Koia tenei nga ingoa o aua aruhe; ka whaowhia ki roto i te ipu-hue nei, he pukahu-matai, kahika, he whariki, he uhi ranei. Pera ano nga purapura kumara, taro ranei. A ko aua kai i mauria atu e Hine-waiwai i tenei motu.

Ka mea atu a Aka-aro-roa, ki a Kāhu, "Ka ahu to tatou tira ki whea?" Ka mea mai a Kahu, "Me haere tatou ki te motu e ki nei a Toi i kite atu ia, he motu e whakakapua ana mai i tawhiti. E hara i te motu rahi rawa." Ka mea atu a Aka-aro-roa, "He tika! I rongono ano ahau i taua motu kite a Toi."

Na, katahi ka tae ki te kaupeka o Tapere-wai, ka mānu te waka o Kāhu ki te 'Moana-nui-a-Kiwa.' Ka u ana te waka ki Rangitoto; ka roa e noho ana i kona, ka tae ki a Akaaka-nui te kaupeka o te tau, i te Omutu o te marama, ka manu atu i Rangitoto te waka o Kāhu me ona hoa, a, ka u atu ki taua motu i haere ra ratou; ka u ki tetahi whanga i reira; ka noho ka mahia he whare mo ratou. Ko nga tokotu nga rakau o te whare ra; ka oti te whare nei ka tapaia e Hine-te-iwaiwa ko Whare-kauri, no te mea he kauri aua rakau o te whare ra, waiho tonu iho hei ingoa mo te motu nei, ko Whare-kauri. Ka tapaia ko Kaingaroa taua whanga i u atu ai ratou hei whakamaharatanga mo nga parae i Kaingaroa i te takiwa o Taupo ra.

Na, ka tiria nga aruhe a Kahu i mau atu ai, ka kiia ko Tongariro te wahi i tiria ai, hei whakamaharatanga ki te maunga o te wahi i heke mai ai ratou i Pou-a-kani.

Ka roa e noho ana ka haere a Kāhu raua ko Aka-aro-roa ki te whakataki haere i te whenua, he pai ranei, he kino ranei, he tangata ranei to runga, kaore ranei, ko ratou anake ranei. No raua e haere ana, ka kite i te ahi e koiri ake ana te au; ka tirohia, a, ka kitea he tangata ano to runga i taua motu o mua i a ratou. Ko te Moriori te iwi tuatahi; e ki ana he tangata papai. Ka moe a Aka-aro-roa i te wahine o reira, o te Moriori, Te Para tetahi, ko Waimate tetahi o ona wahine:—

Aka-aro-roa            i a Te Para

|  
Kauri

|  
Waitaha

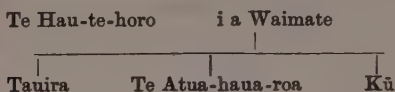
|  
Te Rangi-tuatake i a Tipurua

|  
Te Hau-te-horo    i a Waimate

Ko tenei o ona uri i hoki ki Whanganui nei.

Na, ko nga kaumatua nana enei korero ki au, ko Hau-a-uru, ko Takarangi, i a matou i tae atu ai ki Aramoho i te kainga o Tamati Puna, he kawē taonga mai na Ngai-Tahu mo Tamati Puna; tekau nga kakahu, kotahi te *hoiho*—ko Tu-purupuru—me nga moni £100. Na Iraia Te Ama ratou ko ona matua aua taonga. Ka korero nei aua kaumatua nei ki a au i taua take korero i korero ake nei au; i te tau 1854-5 ranei i tae atu matou ki reira.

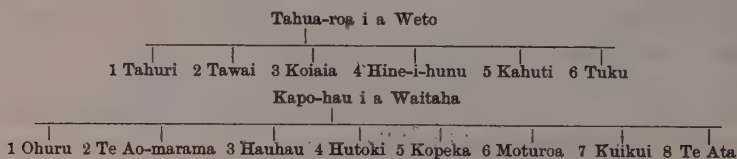
Ko Hau-te-horo i kiia ake nei, kaore i hoki, oti iho ki Whanganui nei ona uri katoa. Ko etahi o nga uri a Aka-aro-roa me ona wahine i oti atu ki Whare-kauri tae mai ki taua wa i korero nei a Hau-a-uru raua ko Takarangi ki au:—



Na, ko te ipu o nga aruhe a Hine-waiwai ra, ko 'Te Awhenga' te ingoa. Ko te patua kiri-totara o nga kumara, o nga taro, ko 'Rangiura'; koia te kiri o te totara ina kokotea te tapeha ka kiia he rangiura. Tona whakatauki, 'Ko te rangiura a Hine-te-waiwai.' Ka mate nga taro, nga kumara, a Kāhu, ka whakatauki a Kāhu, "Aiha! Tena rawa te one kai i au kei Ara-paoa. He noho noa nei au ki runga i te toka moana nei." Mo te kino o te whenua, ara, he whenua hau-wai. Ka tono a Kāhu ki tona heke kia hoki mai ratou ki Ara-paoa nei. Kaore i whakaae nga mea kua moe wahine i o te Moriori. Katahi ka heke mai a Kāhu me Hine-te-waiwai ki Ara-paoa nei i runga ano i tona waka i haere atu ai ia, o Aotea nei; ko 'Tāne wai' taua heke; kaore i mohiotia i u mai ranei, kaore ranei—kore rawa i rangona i muri mai o taua wa.

Na Tu-raukawa, na Nga-Waka-taurua na Kiri-kumara i korero ki ahau i te tau o te maungarongo a Tu-te-pakihi-rangi ki a Te Whare-pouri, ki a Ngatata, ki a Te Honiana, ki a Kiri-kumara, ki a Te Kaeaea-taringa-kuri, ki a Miti-kakau ma. I mea mai ratou ko te waka o te Mouriri (koia ra te ingoa o tera iwi i mua ai. Na nga iwi heke atu ki reira i ki he Moriori; kaore, he Mouriri ke to ratou karanga). Na ko taua iwi he iwi rahi ano i mua mai o te taenga atu o nga heke ki Wharekauri. No te taenga atu o nga iwi ke, ka moe-moea a ratou kotiro, ka tangohia nga wahine, ka patupatua nga tane; koia i kore haere ai taua iwi i naia nei.

Na, me whakapapa ake ano e au:—



Ko enei Mouriuri he tino tangata i te wa i a Kāhu i a Aka-aro-roa i tae atu ai ki Whare-kauri. Engari he maha atu nga whakapapa o aua iwi. Kati, kaore i pai te whakahaerenga mai o aua whakapapa nei. Ka mutu nga mea i pai te tataitanga mai ki au, a Hau-a-uru, a Takarangi.

Na, e mohiotia ana enei waka, i manu mai i Rarotonga, a 'Aotea-roa,' a 'Te Mapou-riki,' a 'Rangi-ahua,' a 'Te Ririno.' Na ko 'Te Ririno' nei i u atu ki Wharekauri i mua noa atu i a Kāhu. I u atu a 'Te Ririno' ki Rangi-kapua i Wharekauri. Koia tera tetahi o nga tangata o taua waka, ko Tahua-roa, ko Te Kapohau me o raua hoa ano, me o ratou wahine, me o ratou tamariki hoki. Ko enei tangata, a Tahua-roa, a Te Kapohau he uri na Matangi i moe i a Hine-huri. Koia tera o raua matua.

Na! Ka mutu rawa nei nga wahi e marama ana i a au o enei take.

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#### KO TE MOURIURI (MORIURI).

(He tangata ke pea nana enei korero i raro.)

Tenei hapu, ko Ngati-Kopeka, he wehenga no N-Waitaha, i mānu mai-whenua, o Pu-waitaha, o Kahu-koka—koia tenei nga rangatira o taua waka—o 'Te Karaerae.' Ko Kahu-koka te tangata o enei i mahara ki te mau mai i te konae purapura kumara, he koka nga takai o tona konae kumara, koia ka tāpaia e nga hoa, ko Kahu-koka. Ko te wahi i u atu ai to ratou waka, i u mai ki Taiharakeke i Mataahu. No te haerenga ki te hī ika i Rai-kapua ka riri te iwi kainga, ara te hunga i ki tuatahi no ratou a Mataahu tae atu ki Waikawa. Ka heke mai ratou i reira. Ko tenei waka i maunu mai i Hawaiki i te wa i manu mai ai a 'Takitimu,' a 'Horo-uta,' ko 'Te Karaerae' tetahi. Ko te kainga o tenei wehenga o N-Waitaha, ko Te Whanga-papa (in Hawaiki). Na ka heke nei te heke ki Whare-kauri. I kiia ai ko Whare-kauri, koia tera to ratou pa i Hawaiki, ara, i Whangapapa. Ka tapaia e ratou te toka ika i tipu ai te riri a Te Wahine-iti ki a ratou hei kainga no ratou ki Whare-kauri a Rai-kapua (ki tetahi whakahua, ko Kapua-rangi). Kei waho ake o Waikawa i Waipiro te hangaitanga o taua tauranga ika.

I noho a Rongo-mai-whenua i a Hine-rua, he tamahine tenei na Hape-taua-ki-whiti. I a ratou i Whare-kauri, te mahi, he konohi aroha tonu mai ki tona papa. Ka tata te mate, ka ki ake ki tana tamaiti tane—ki a Kape-whiti—"I muri nei, E koe! E tipu koe hei tangata; ka haere ka hoki ki te toro i to papa i Tiritiri-o-te-moana." I muri o te matenga o Hinerua, ka tumanako tonu a Kape-whiti kia haere ia ki te whakarite i te ohaki a tona whaea. Ka, haere mai ia me Puwaitaha, ka u mai ki Tukerae-whenua; ara ki Takaka i tera motu. Ka haere mai i te ope haere mai o Tokomaru ki tenei motu.

Ka tae mai a Kapewhiti ki ona tipuna, ki ona iwi ake, katahi ka rangona nuitia tera atu ano tetahi motu ke atu i enei motu e rua. Ka kiia e Kapewhiti ki tona hoa, "Nau mai haere e hoki ki te toro i to taua nuinga, E tae, E koe! Waiho he ingoa mo ratou, ko 'Te Kiriwhakapapa.' Te take o tenei ingoa, i te taenga mai o to raua ope ki Te Awahou i uta mai o Te Whiti-o-Tu, ka mahue atu te nuinga o to ratou ope, ka haere mai ratou ake o Wharekauri, tae mai ki runga o Kuripapango ka puta te hukapapa, ka mate ratou i te huka i konei, he mea kari ki te rua i te whenua ka ora ratou, koia i ki atu ai ia ki a Pu-waitaha, "E tae e koe ki te kainga, ko Ngati-Kiriwhakapapa he ingoa mo koutou."

Ko Ruaehu, ko Rua-whakatina, Hine-rua, whanau tahi. Ka moe a Hinerua i a Rongo-mai-whenua, ko Kape-whiti tenei, ko Te Hina-maunu i moe i a ia, he taina a Te Hina-maunu no Tamatea-upoko, He uri enei na Tamatea-ngana. I tapaia ano e Pu-waitaha ma tetahi wahi, hei ingoa mo to ratou hapu mai o rawahi Waitaha. Ko Maunga-nui he ingoa ano tera no tetahi maunga i Hawaiki, na ratou i tapa.

#### KA HAERE A KAHU-KOKA KI WHAREKAURI.

I muri mai ka haere a Kāhu-koka ki te whakataki haere i te motu o Whare-kauri, a kore rawa i kitea he wahi pai e rite ana ki tana i whakaaro ai hei tupunga mo ona kumara, he one wai, koia te kino ki tana whakaaro. Ka haere a Kahu-koka, ka hoki ki te wahi i noho tuatahi ai ia, ka taka mai te konohinohi aroha ki te whenua tipu ki Hawaiki. Ko tona waka i haere ko 'Tāne-kaha,' tenei waka no Hau-tupatu, no N-Waitaha i Moeraki kei tera motu, Te Wai-pounamu.

Waerea, waerea nga tai moana

Waerea nga tai o Kiwa

Waerea, waerea nga tai na Hine-moana,

Waerea, waerea nga tai na Tangaroa,

Waerea, waerea nga tai na, Tāne-matua,

Waerea, waerea uga tai nau, E Tawhiri-matea,

Takoto te ihi moana, takoto te ihi-matawai

Takoto te ihi pu-kohn-rangi, takoto te ihi-wai-rangi,

Ki auripo, ki au-tahora, ki au-marino

Takoto atu te au-Tonga, te au-Para-wera-nui

Te au-mauru, te au-whakarua, te au-marangai,

Te au-moana ki te pu, ki Hawaiki,

Ki te pu, ki te Toi-whenua.

Tenei au ka whakatakoto i te ihu o taku waka

Ki te rua o Tama-nui-te-ra, kia mau kīta,

Kita ki uta ki te Toi-whenua e—

Whakahoro, whakahoro, E Tawhiri-matea

Ki te pu-ki te mauru, ko Pou-tu.

Ko Pou-takoto atu ki te Toi-whenua ki Hawaiki-e-i

Kapi, kapi o mata tonga

Waiho taua i te Iho-nui o tai e Maui—

O tai o Kupe, o tai o Te Rongo-patahi  
 Koi keukeu, koi rangaranga-e-i,  
 Mimiti tai maranga o Aotea  
 Mimiti tai o te moana a Kiwa  
 Mimiti tai a Hine-moana  
 Takaahoaho Tangaroa i tai-whenua  
 I tai-timu, i tai wawa, i a tai-wiwi e-i.  
 Ka rere 'Tāne-kaha' te waka-rei o Kahu-koka  
 Ki te whanga ki Hawaiki-nui, e oi ki uta-ei.

Ka mutu te karakia nei ka manu te waka o Kahu-koka ki te moana, i te mea kaore ano te ra i whakaihi nga hihi i te pae-rangi, i te pae-moana.

TE URU-O-MANONO TETAHI HEKE KI WHAREKAURI.

Ko Uru-o-Manono, he pa tenei kei Hawaiki no Manaia me ona iwi, Ngati-te-otakāi, Ngati-Pananehu, Ngati-Rakaia. Enei iwi he iwi kino, he iwi kohuru tangata; he nui nga putake pakanga i tipu ake i a Manaia me ona iwi, koia te take i puta mai ai ki waho o Hawaiki. Te hoa whawhai o Manaia ko Uenuku me ona iwi kua oti ake etahi wahi te korero e au ki a koe.

Ko Tu-moana te rangatira o tetahi hapu, ko Whena tetahi; Na, ko te wahine a Tu-moana, ko Papa, he tamahine na Tu-wahi-awa, tungane o te wahine a Ue-nuku, nana nei a Kahutia-te-rangi. Koia nei tetahi o nga take i tipu ai te pakanga me te tahaetanga i nga whakai a nga tamariki a Ue-nuku, me te kohurutanga i nga tamariki a Ue-nuku, kua oti era e au ki a koe. Na Horopa, te taina o Tu-wahi-awa te taua ka mate a Tu-moana i te Whata-a-iwi i Hawaiki. Ko tetahi ona ingoa ko Tuarahuruhuru o Tu-wahi-awa, tona taina o muri rawa ko Papa-kiore, koia tenei ratou. I riro herehere te tuahine o Tu-moana, a Te Kiri-kakahu, Ka mānu mai nga waka o te heke nei i te moana, ka poroporoaki nga tangata o runga i a 'Rangi-houa,' i a 'Rangi-mata-wai'—enei ngo waka o nga heke nei. Ka tangi atu ki uta, ki a Te Kiri-kakahu, tuahine o Tu-moana, he matamua nona. Ko 'Pou-ariki tetahi o nga waka nei i haere tahi mai ai i Hawaiki ki te whenua o Tiritiri-o-te-moana nei, ara, koia tenei ko Aotea-roa.

Ko 'Pou-ariki' he waka rauawa, he pera me Takitimu. Ko te takere he rakau puku. Na, ka tangi mai a Te Kiri-kakahu i uta koia tenei tona tangi :—

Mania takoto noa Kainga-roa  
 Ka ngaro ra, e te nui tangata i ahau,  
 Tuke tu noa ra Amoamo-te-rangi  
 Ka wera ra e, Uru-o-Manono,  
 Te puna o te iwi ka wehe i a au  
 Ki Tahora-nui-atea, e hora ra i waho o Hawaiki,  
 Takoto mai e Manaia, e Whena,  
 Te putake o te kino i mahue ai au e-i.



Na, ko Te Honeke te tohunga o 'Rangi-houa,' ko Rongomai-whitiki te atua. Kihai tenei waka i u ki uta, ka tahuri i te whakahekenga atu ki uta i Wharekauri. He tokomaha, ko Taupo, ko Tarere-moana, ko enei i u ki uta me etahi atu hoki, he nui i mate ki te wai; ko te waka i pakaru ki runga i te auheke o te moana i Wharekauri. Ko Rakai-roau i mate ki te wai. No te Waru i manu mai ai i Hawaiki, no te matahi o Orongo-nui, i te whakahikuhikunga o te Waru, e ngau ana ki roto ki te Iwa ka u mai ki Wharekauri, na reira hoki i tahuri ai te waka nei, Ka whakahoro hoki a Tawhiri-matea ina puhi i tena wa, i a 'Tonga-nui,' i a 'Tonga-tuahuru,' i a 'Tonga-ngawi,' i a 'Tonga-parawera-nui,' i a 'Tahu-makaka-nui,' i a 'Tahu-huaroa,' i a 'Whakarua.' Ko nga hau tenei o enei wa o te tau.

Ko Kini-rangi te rangatira o taua waka nei, a, ka tangi atu a Arikikakahu ki tona iwi, koia tenei tona tangi:—

Kautere, kautere, e papa-hewa ki waho i te moan  
 Kautere, kautere atu rangi ki waho o te moana-huka-a-toi  
 Kautere, kautere atu ra Marua-roa, Marua-kauanga  
 Kautere, atu ki Raro-kohu,  
 Ki te whenua i tipu ai te karaka  
 Rere atu o Turangi-Hawaiki  
 He aka to ito i kautere ai koe  
 Ko Tu-moana pea, e ngau nei i roto i a au,  
 Kautere atu ra e Matangi-ao,  
 Ki Tiritiri-o-te-moana, ki te whenua  
 I takoto ai Pukohu-rangi  
 Kautere atu ra Ngangana  
 Kautere atu Aorangi-tahuhu  
 Mokonui, Matangi-aurei, Maroro,  
 Kautere atu ra ki Whiti-kau  
 Waiho au i konei pogoki noa iho ai,  
 Ki Hawaiti-nui [*sic*] ki Hawaiki whenua mahue,  
 Mahue tenei wahine-ariki Rangi Te Kapu-o-Rangi-e-i.

Ka tu te tohunga o te heke nei, katahi ka whakahua i tana karakia i te putanga ki waho o nga pae-ngaru a Hine-moana i tautitia i rau o Rangi e te whanau puhi-ariki, a Papa-tua-nuku, koia i whaka nohoia ai te whanau riki a Hine-tua-kirikiri raua ko Hine-tua-hoanga hei whakatatutu i te Moana-nui-a-Kiwa, e tauhere nei i te ao, te pō kia kore ai ona rohe e neke ki te horo i a Tua-whenua. Koia tenei tona karakia:—

Kowai taku atua, ko Maru-hiku-ata,  
 Kowai taku atua, ko Pawa-au-tahi  
 Kowai taku atua, ko Kahu-kura-mana-hau  
 Kowai taku atua, ko Tawhiri-rangi.  
 Tenei au te tupe atu nei,  
 Ki te Tupe-nuku, ki te Tupe-rangi, ki te Tupe-moana,  
 Au-rikiriki ana ki tawhiti  
 Au-aro ana kia pau ana take

Wahia i te moana tu-tara huru  
Tu-tara wanawana, ki Tawhiti-nui, ki Tawhiti-roa  
Ki te nuku o te moana te ihu o taku waka,  
He waka tangata aurei-nui, roa ki te whenua,  
Koangiangi te hau muri i te waka nei,  
Kowai taku ika, ko te Ika-pakake  
Kowai taku ika, ko te Ika-para-tua-wai  
Kowai taku ika, ko te Ika-a-Tangaroa i te moana,  
Awhitia, awhitia i te waka-aurei, e mourei,  
Whanake i raro te Ika-pipiha-nui, te Ika-pipiha-roa,  
Tutea ki Tawhiti, Uhi! Taiki! e  
Ei Mourei, e-i-oi, Mourei-e-i.

# THE LORE OF THE WHARE-WĀNANGA.

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## PART II.

### TE KA UWAE-RARO, OR 'THINGS TERRESTRIAL.'

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Written out by H. T. WHATAHORO.

Translated by S. PERCY SMITH.

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#### CHAPTER VII.

Kāhu goes to the Chatham Islands—Te Uru-o-Manono—The canoes of the migration from Hawaiki—Kāhu-koka returns to Hawaiki.

[THE following account of the Chatham Islands migrations is very interesting when compared with that preserved by the late Alex. Shand, as derived from the Moriori people of those islands. The two accounts do not agree in many things, yet in others they serve to corroborate one another.

It will be remembered that in the end of Chapter V. hereof, the Sage described the defeat of the *Tangata-whenua* people at D'Urville Island, and their departure for the Chathams. From the account that follows it will be seen that in the fourth generation after the visit of Kāhu, one Hau-te-horo returned to New Zealand, and, no doubt, it was by him the news reached New Zealand of the arrival of those defeated people at the Chathams. Although the Sage does not mention the fact, it would seem to be the case that the people found by Kāhu and Te Aka-aro-roa at the islands were these same defeated *Tangata-whenua*.

I have not attempted in this place to reconcile the account herein given with that of the Morioris as gathered by Mr. Shand, and published in the "Memoirs of the Polynesian Society," Vol. II. But there is no very great difficulty in doing so by anyone who will study the question with a knowledge of Maori and Moriori history.

In "Hawaiki" the date of the Moriori exodus from New Zealand is given as about 1175, and this seems to agree fairly with the date of Kāhu's visit some time after the first migration there, for we are led to

infer that he made his voyage within no long period of the settlement of Toi in New Zealand. It was probably early in the thirteenth century that Kāhu visited the Chathams.

The other migration mentioned in this chapter agrees in many particulars with the Moriori accounts; and we must, I think, now allow that it took place somewhere about the time of the last migration to New Zealand, or about 1350.]

#### KAHU GOES TO THE CHATHAM ISLANDS.

[Te Matorohanga says:]

**A**T the time Toi-te-huatahi started on the search for his grandchildren (Whatonga, and Tu-rahui); after visiting several islands, he reached Pangopango, Hamoa, from Rarotonga. [There can be no doubt as to where this Pangopango is, the name Samoa decides that it was not Pa'opa'o in Aimeo Island not far from Tahiti. Pangopango in Tutuila Island, of the Samoan Group, is one of the finest harbours in the Pacific, and is the American Naval Station of the Mid-Pacific. When the Scribe was questioned as to his knowledge of the above places, he had not the slightest idea where they were, and could only say they had been handed down in the Whare-wānanga for ages, and that the Sage himself, when asked, could only say, they were islands that Kupe had visited and brought back an account of. The Scribe further added that Toi had visited several other islands before making Samoa, a point that is worth remembering when we find Toi making a mistake in the course to New Zealand, for he was sailing on Kupe's directions of the course from Rarotonga to New Zealand, and hence he got wrong in estimating those from Samoa, and so found himself at the Chathams, as we shall see.] The following is Toi's farewell to the people of Rarotonga: "I am departing to search for my grandchildren. If anyone arrives here after me (in search of me), tell them my canoe is directed towards Aotea (New Zealand), to the 'Tiritiri-o-te-moana,' to the land on which the clouds and fog rests, there to look for my grandchildren. And if the bows of the canoe should touch there, perhaps I shall stay there, perhaps I shall return. If I do not reach there, I shall have descended to the bottom of the great belly of Lady-Ocean." After this speech he departed to the several islands that he visited.

Now Toi came on his way and [finally] made the land at Tamaki (or Auckland) as has already been explained.

But some time after this, Horangi (who was a chief of the Tangata-whenua Ngati-Te-Kaupari tribe) spread the report that they had discovered a land (on their voyage) that appeared like a cloud on the ocean, a small island; and this news was spread far abroad among the people, until it reached Kāhu, who was living among his people at Whakatane. [Kāhu would appear from this to have been one of the

*Tangata-whenua* people; at any rate he did not come with Toi, or he would have known of the discovery. Unfortunately we have not got the position of Kāhu on the geneological tables, so cannot fix his date.]

Kāhu at this time had a desire to visit Taranaki; so he proceeded thither, and stayed there some time, after which he returned to Whakatane. On one of his returns a migration consisting of twenty-seven persons accompanied him. When they reached Te Pou-o-Kani, on the east side of Lake Taupo, they stayed there. Finding there was no food there, they removed from Taupo to Patea, or Muri-motu [east of Ruapehu], and from thence went on to Otairi<sup>1</sup> on the Rangi-tikei river, to a place named Te Houhou. When they beheld what a fine country it was and no one in occupation, Kāhu decided to commence splitting out posts to build a *pa* with, and to make houses. After much wood had been cut, Tama-uri, Kāhu's son, had a dream, in which he saw their wood carried away by the waters and floated out to 'The Great Sea of Kiwa,' and thence it was borne along to an island in the ocean, and there they all were also. He started up and told his dream. On hearing this [and evidently thinking there was a direction to them in the dream], Kāhu said, "Let us all go." So they left their work and the wood they had been engaged on and departed, only stopping when they came to the mouth of the Rangi-tikei river.

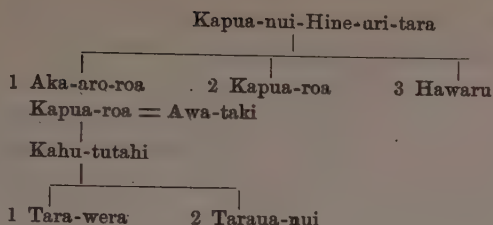
Here they proceeded to prepare their canoe (or to repair it, as if there had been a canoe belonging to them already there) and to affix the top-sides. After this they made some paddles and poles (for masts), whilst Hine-te-waiwai—daughter of Kāhu, sister of Tama-uri—went down to the beach to walk about together with other women of their party. They found lying on the sands a log of kauri, which had been carried there by the storms [the kauri does not grow within two degrees of lat. of that part]. Hine-te-waiwai returned and reported her find to her father. They then went to the place and split up the tree to be used as *karaho* (deck beams), and as *toko-tu* (masts), *whiti*<sup>2</sup> (sprits), *kaho* (floor beams), for the canoe, and then the work (so far) was finished.

Whilst they were staying there two people arrived from Whanganui, named Te Aka-aro-roa and Hawaru. This is their pedigree:—

1. Otairi is near the town of Manāgaweka.

2. *Whiti* are light beams of wood, one end of which is fastened in the bottom of the canoe, the other projects some eighteen inches over the gunwale, and stretched between them along the gunwale is a closely woven mat, which serves to prevent the wash breaking inboard.





From them the descent is to the people of Whanganui, who will be able to continue the table.

Some time before this date, a quarrel occurred between Kapua-roa and Te Aka-aro-roa about a bird preserve. The tree on which the snares were spread, named Ahurangi, belonged to Kapua-roa. When Te Aka-aro-roa passed that way he saw a pigeon caught, so he climbed up and took it. Kapua-roa came along and met the other. Te Aka-aro-roa said, "O Kapu! Here is a bird from your tree; I took it down." At this Kapua-roa was very angry; he flew at his elder brother and struck him with the handle of his axe on the head. The elder brother said, "Enough, O Sir! Remain here with your tree as an elder brother for yourself. I am off, so that you may never see me again."

This was the reason that Te Aka-aro-roa and his younger brother sister [*sic*] left those parts. When they arrived at the mouth of the Rangitikei river, they found Kāhu and his party there at work on their canoe. But Kāhu did not know how to splice on the *haumi*, or end pieces, or fasten on the side-boards, etc. It was due to this cause he had been detained there; they did not know how to prepare a sea-going canoe. It was a source of pleasure to Kāhu and his people when Te Aka-aro-roa and his sister arrived to assist them. The direction of the work was now handed over to Te Aka-aro-roa, whilst Hawaru set to work to weave some *whariki-koaka* (or mats) with which to cover the *whiti* (or projecting pieces over the gunwale) to prevent the seas coming on board in rough weather.

At the time Kāhu left Te Pou-o-Kani, he brought with him from there some seed (? roots) of the common braken [a staple article of food of the Maoris in former days]. The names of these were *aruhe-aranui*, *aruhe-pawhati*, and *aruhe-mapara*. They were packed in a calabash made of *matai* bark laid on *kahika* bark, in the same manner as the *kumara* and *taro* are preserved; some of the former they also took with them. Those foods were taken away from this island by Hine-waiwai.

Aka-aro-roa now asked Kāhu, "In what direction is our expedition going?" Kāhu replied, "We will go to the island which Toi said he discovered; the island that appeared to him like a cloud in the

distance. It is not a large island." Aka-aro-roa said, "That is right; I have heard of that island which Toi discovered."

In the month of Tapere-wai (September), Kāhu's canoe was afloat on Te Moana-nui-a-Kiwa (the great ocean of Kiwa, the latter being one of their ancient gods, joint rulers of the ocean with Tangaroa, and both of them the offspring of Rangi and Papa), and crossed over the Straits to D'Urville Island, where they stayed until the last day of December, when they finally left New Zealand for the Chathams. They landed at a certain bay on the north coast of that island, where they proceeded to build houses, using the deck-beams of kauri in their construction, and hence Hine-te-waiwai named the island Whare-kauri. The bay was named Kaingaroa in remembrance of the New Zealand plain of that name near their temporary home at Taupo. The seed-fern was then planted at a place they named Tongariro, after the mountain in the North Island of New Zealand [*cf.* the Moriori account, A.S. Chapter V.]

As in the record of all these voyages made by the Polynesians there is the usual absence of detail of the voyage itself. We are not told how the crew fared in crossing the five hundred miles of boisterous seas that separate the Chatham Islands from New Zealand. It is only by inference and the deductions to be made from the nature of the *karakias* used in the case of the "Rangi-houa" and "Rangi-mata" canoes (see *infra*), as preserved in the Moriori accounts, we are led to infer that on the voyage of those two canoes they suffered great hardships from want of water. Details of the fitting out of the vessels are plentiful, but few notes on the voyages themselves are even given. This is the case in all accounts of their voyages.]

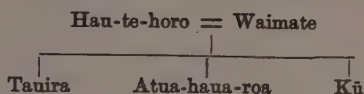
After they had been there some time, Kāhu and Aka-aro-roa started to explore the island to find out what it was like and whether there were any inhabitants. Presently they saw smoke rising up at the distance, which they proceeded to investigate, and they thus discovered that they were not the first people on the land. These were the people called Moriori, and it is said they were a fine people. So Aka-aro-roa took two wives of that people named Te Para and Waimate, from whom the descent is as follows:—

Aka-aro-roa	= Te Para
Kauri	=
Waitaha	=
Te Rangi-tuataka	= Tipurua
Te Hau-te-horo	= Waimate

This last one of his descendants returned to Whanganui. [It is not said how he returned, but evidently four generations after the time of Kāhu.]

Now, the old men who told me about this, were Hauauru and Taka-rangi, when we went to Ara-moho (near the modern town of Whanganui) to the home of Tamati Puna, to take some presents from Ngai-Tahu to him—consisting of Maori garments, a horse named Tu-purupuru, and £100 in money. These presents were from Iraia Te Ama and his elders. Those old men told me what I have here repeated (about Kāhu), it was in 1854 or 1855 that we paid our visit.

Hau-te-horo mentioned above did not return (to the Chathams), he remained at Whanganui, he and all his descendants. Some of the descendants of Aka-aro-roa and his wives remained at Whare-kauri (Chathams), even down to the time that Hauauru and Taka-rangi told me this story.



Now, the name of the calabash in which Hine-waiwai took the fern-seed was 'Te Awhenga,' and the totara-bark receptacle in which the *kumara* was preserved was named 'Rangiura,' hence is the saying regarding it, 'Ko te rangi-ura<sup>3</sup> a Hine-te-waiwai.' When Kāhu found that neither his *taros* nor his *kumaras* would grow, he exclaimed, 'A! There is the food-producing soil at Ara-paoa! (South Island, New Zealand). I am wasting my time on this ocean rock'—in reference to the inferiority of the soil, which is boggy. So Kāhu said to his retainers that they had better return to Ara-paoa; but those who had married in the island refused to join him. Kāhu and his daughter Hine-te-waiwai and some of their people, however, started back in the same canoe they went thither from Aotea, which was named 'Tane-wai,' but it is not known whether he ever reached these shores, for nothing has ever been heard of him since. [That is one statement with regard to Kāhu; we shall come across another later.]

It was Tu-rau-kawa,<sup>4</sup> Nga-waka-taurua, Kiri-kumara (also) who told me the following about these people, at the peace making between Tu-Te Pakihi-rangi (of Wai-rarapa) and Te Whare-pouri, Ngatata,

3. Rangiura is the name given to a receptacle made of Totara bark.

4. The first of these people was probably the well-known chief and very learned man of Ngati-Ruanui. At the same time it has been said he was killed at the battle of Paka-kutu in 1834, see "Taranaki Coast," p. 517. The second was probably the well-known chief of Patea, and the last was the equally well-known chief of Waitara, our ally in the war of the "sixties."

Te Honana, Kirikumara, Te Kaeaea-taringa-kuri, Miti-kakau and others (at the Hutt, in 1841.<sup>5</sup>)

They said the canoe of the Mouriuri (which was their original name; it was the people who migrated to the Chathams (in 1835-6) who gave them the name of Moriori, but it should be Mouriuri according to themselves). [The Sage has left this sentence unfinished.] They were a numerous people before the migration [of 1835-6] to Whare-kauri. On the arrival of these strange tribes, they took the women and girls as wives and killed the men; hence are that people so fast disappearing at the present time. [See Mr. A. Shand's full account of the conquest of the Chatham Islands, "Journal Polynesian Society," Vol. I., p. 154.]

I will now give some names:—

Tahua-roa married Weto, and they had the following children:—Tahuri, Tawai, Koiaia, Hine-i-hunu, Kahuti, and Tuku.

Kapo-hau married Wai-taha, and they had the following children:—Ohuru, Te Ao-marama, Hauhau, Hutoki, Kopeka, Motu-roa, Kiukiu, and Te Ata.

These Mouriuri at the time of Kāhu's visit were the principal people of Whare-kauri. There are lots of pedigrees of that people; but enough, they are not properly arranged; the above are all that were properly recited by Hauauru and Taka-rangi.

Now, it is known that the following canoes came (to Chatham Islands) from Rarotonga—*i.e.*, 'Aotea-roa,' 'Te Mapou-riki,' 'Rangiahua,' and 'Te Ririno'; this latter canoe arrived there long before Kāhu's visit. It first made the land at Rangi-kapua at Whare-kauri (Chatham Islands), and one of the principal men on board was Tahua-roa, another was Kapohau [see pedigree above], together with their friends, wives, and children. Both of those whose names are mentioned were descendants of Matangi, who married Hine-huri. [This statement does not, however, assist us much, for we do not know anything of Matangi and the others.]

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TE URU-O-MANONO. CANOES OF THE MIGRATION FROM  
HAWAII.

In the references which follow, 'A.S.' refers to the late Alexander Shand's "The Moriori People," published as the second volume of "The Memoirs of the Polynesian Society." I am not at all clear if this further account was dedicated by Te Matorohanga, probably not, for the Scribe gathered much information from the old Ruanukus of the East Coast, and possibly what follows is from some of them.

5. All but the first-named were well-known chiefs of Te Ati-Awa, of Taranaki, then in occupation of Port Nicholson as conquerors.



We must now follow this other account of the settlement on the Chathams derived from the same MSS., but which are not entirely in accord with what has been written above, whilst at the same time they throw considerable light on some obscure points in some of the chapters written by Mr. Shand, and tell us where "Rangi-houa" canoe came from—a point which is not at all clear in the Moriori account of this vessel to be found in A.S., Chapter V. We will follow the Maori narrative as closely as possible, premising that the order of the paragraphs is changed somewhat to accord with what appears to be historical sequence.]

Te Uru-manōno was the name of a *pa* at Hawaiki which belonged to Manaia [see the Moriori account of this man, A.S., Chap. III.] and his tribes, Ngati-ota-kai, Ngati-Pananehu, Ngati-Rakaia. These tribes were a bad people, given to murder and other evil ways; and consequently offering many reasons for quarrels with the other tribes in Hawaiki (Tahiti), and these dissensions were the eventual cause of their leaving Hawaiki. Manaia's chief enemy was Uenuku<sup>6</sup> and his tribes. Now Tu-moana [see A.S., Chapter IV.] and Whena were chiefs of some of these *hapus*, and the sister of Tu-moana, named Papa, daughter of Tu-wahi-awa, was the sister of Uenuku's wife—that particular Uenuku whose son was Kahutia-te-rangi. A cause of much trouble was the theft of the *whakai* of Uenuku's children, and their subsequent murder by Whena. [See "Journal Polynesian Society," Vol. XVI., p. 194.] It was then that Horopa, Tu-wahi-awa's brother, went with a war party and killed Tu-moana at a place named Te Whata-a-iwi in Hawaiki. Another name of Tu-moana was Tuara-huruhuru o Tu-wahi-awa [this is probably the Tehu-huruhuru of the Moriori account], and his youngest brother was named Papa-kiore [? Hapa-kiore of the Moriori, A.S., Chapter IV.] Tu-moana's sister, Te Kiri-kakahu, was taken prisoner [? by Uenuku's people] during these troubles.

[These wars and troubles led to the migration of Tu-moana's people.] When the canoes of the migration were afloat on the ocean, the crews of 'Rangi-houa' and 'Rangi-mata-wai' [see A.S., Chapter V.] bade farewell to those left behind, especially to Te Kiri-kakahu, Tu-moana's sister, who was his elder. Another of the canoes that came with the others from Hawaiki to the land Tiritiri-o-te-moana (New Zealand) was named 'Pou-ariki,' and she was a large top-sided canoe

6. This Uenuku is the great chief and priest who lived in Tahiti, Rarotonga, and Raiatea, a generation or so previous to the fleet leaving those parts for New Zealand in 1350.



[built like 'Takitimu.'<sup>7</sup>] It was at their departure that Te Kiri-kakahu sung the following song in lamenting the departure of her tribes:—

Before my eyes the plain of Kaingaroa lies,  
 Whilst now are lost the great ones of the tribe,  
 Plainly discerned is the hill at Amoamo-te-rangi,  
 Where by fire the Uru-o-manōno was destroyed,  
 The mainspring of the people are now separated from me,  
 To the world's wide open space  
 That spreads away from Hawaiki's shore.  
 Lie there then, O Manaia! O Whena!  
 Through whose evil deeds, I am now left behind.

Te Honeke was the priest of 'Rangi-houa,' and his god was Rongo-mai-whitiki. This canoe did not succeed in landing; she capsized in the surf at Whare-kauri (Chatham Island). Many of the people were saved, amongst them Taupo and Tarere-moana, whilst very many were drowned, and the canoe was broken up by the waves at Chatham Island. Rakei-roau was one of the drowned.

It was in the eighth month [August, according to the calendar of these people] and on the day Orongo-nui (27th of the month), near the end of the month that they left Hawaiki, and it was near the end of the ninth month (September) when they reached the Chathams, and hence it was this canoe was wrecked. For Tawhiri-matea [god of gales] poured out his angry winds common to that period of the year, named Tonga-nui, Tonga-huru, Tonga-ngawi, Tonga-parawera-nui, Tahn-makaka-nui, Tahu-hua-roa and Whakarua. These are the winds of that time of the year. Kini-rangi was the chief of that canoe, and his sister lamented his death and that of her tribe as follows (The following is an attempt to render the lady's song):—

Floating unsteadily are the bare planks on the sea,  
 Floating, floating, away to the sky, on the foaming ocean,  
 Floating, floating, are Marua-roa, Marua-kauanga,  
 Floating away to Raro-kohu (the land of mists),  
 To the land where grows the karaka tree,  
 Sailed away (did the people) of Turangi-Hawaiki,  
 What object of revenge didst thou go for?  
 Perhaps it was Tu-moana, whose evil deeds bite my vitals,  
 Float away then, O Matangi-ao;  
 To Tiritiri-o-te-moana (N.Z.), to the land,  
 On which rests Pukohu-rangi (the heavy clouds)  
 Float away Ngangana, Aorangi-tahuhu,  
 Moko-nui, Matangi-aurei, and Maroro,  
 Opposing powers, of the gales and storms,

7. Of which canoe, her building, equipment, crew, and voyage, the MSS. gives very minute details, far more so than is the case with any other known, which will be found in Chapter IX. hereof.

Float away then to Whiti-kau,  
 Leaving me here with grief bowed down,  
 At Great Hawaiki, Hawaiki abandoned,  
 Thus is left this *ariki* woman,  
 Rangi Te Kapu-o-rangi.

Then stood forth the Tohunga of the migration and recited his lay as the great waves of 'Lady Ocean' arose, as was the custom in ancient days when the 'family of mighty winds' of Papa-tua-nuku (The Earth) put forth their strength. It was for this reason that the family of Hine-tua-kirikiri and Hine-tua-hoanga were appointed to subdue 'The Great Ocean of Kiwa'; they bind both day and night, so that the bounds of the Earth should not be moved.<sup>8</sup> This is his *karakia* :—

Who is my god that I call on? 'Tis Maru-hikuata,  
 Who is my god that I invoke? 'Tis Pawa-au-tahi,  
 Who is my god that I beseech? 'Tis Kahukura-mana-hau,  
 Who then is my god? 'Tis Tawhiri-rangi.

Here am I working my spells—  
 Spells to move the Earth, to move the Heavens, and the Ocean,  
 (That dangers) may be dispersed to a distance;  
 That their angry disposition may be ended,

Break down the waves of the wide spread Ocean,  
 Cause to end the reason of their anger,  
 Drive them away to Tawhiti-nui, to Tawhiti-roa,<sup>9</sup>  
 So my canoe may pass over the breadth of Ocean,  
 For 'tis a canoe of high chiefs of the land,  
 Cause the winds to blow astern of the canoe,

Who is my guardian fish? 'Tis the Ika-pakake,<sup>10</sup>  
 Who is my guardian fish? 'Tis the Ika-para-tuwai,<sup>10</sup>  
 Who is my guardian fish? 'Tis the Ika of Tangaroa<sup>11</sup> of ocean,  
 Help! help! the high-class canoe,  
 Rest ye beneath, the Ika-pipiha-nui, the Ika-pipiha-roa,<sup>10</sup>  
 Carry her along to the distant shore,  
*Uhi Taiki e, E! mouri e i oi, mouri e i.*

We must now go back to another account that cannot easily be fitted in to the Moriori accounts :—

Ngati-Kopeka tribe was a sub-division of the Ngati-Waitaha [that settled in the South Island of New Zealand; the first name, however, appears to have been that of a tribe in very ancient days, long before the people arrived at Tahiti. It is not, says the Scribe, the same as the

8. This *karakia* would appear to have been recited, not as the context has it, after the wreck of the canoe, but during the storm at sea before the wreck.

9. These are the two islands which I have suggested are Sumatra and Borneo.

10. These 'fish' are the whale and *taniwha* family, that the incantations of the priests were supposed to have power to summon to their aid in carrying the vessel over the waves in safety.

11. Tangaroa is god of Ocean and all fish.

ancient tribe of Irihia. We shall see the origin of the Waitaha tribe later on.] and came from Hawaiki in the canoe named 'Te Karaerae,'<sup>12</sup> commanded by Te Ao, Rongo-mai-whenua, Pu-waitaha and Kahu-koka. It was the latter who had the forethought to bring with him a basket of *kumara* seed, which were wrapped up in *koka*,<sup>13</sup> hence his companions gave him that name. This canoe landed at Tai-harakeke at Mataahu (south of the East Cape, New Zealand, at the north side of Waipiro Bay in New Zealand.

When these people went to fish off the rock named Rai-kapua, the original people of those parts—those who had first discovered and occupied Mataahu and Waikawa—were very angry about it, which caused the new comers to again migrate.

The people of this canoe left Hawaiki at the same time as 'Takitimu' and 'Horouta'—'Te Karaerae' being one of the three. This division of Ngati-Waitaha had lived at Te Whanga-papa (in Hawaiki). And so these people migrated and went to Whare-kauri (Chatham Islands), a name which they gave to the island in remembrance of their *pa* at Hawaiki, that is, at Te Whanga-papa. They gave the name of Rai-kapua to the fishing rock off Waipiro Bay, New Zealand, about which they had trouble with the Te Wahine-iti people (who still live there); another name for this rock is Kapua-rangi, it is off Waikawa at Waipiro Bay.

Now Rongo-mai-whenua (mentioned above) married Hine-rua, a daughter of Hape-taua-ki-whiti (who apparently belonged to the Wahine-iti tribe). After they had arrived at the Chatham Islands, this lady constantly grieved at her separation from her parent, and when she was near death enjoined on her son, Kape-whiti, to visit his grandfather, saying, "After I am gone, and thou art come to man's estate, thou must return to Tiritiri-o-te-moana (New Zealand) and visit thy grandparent." After his mother's death Kupe-whiti urgently desired to carry out his mother's dying wishes.

So he came away with Pu-waitaha (who came from Hawaiki, see above) and landed at Tukerae-whenua near Takaka in the South Island of New Zealand.<sup>14</sup> Here they found some people from Tokomaru (twenty-five miles north of Gisborne) and with them came to the North

12. There is certainly one other, if not more, canoes known by this same name.

13. It is not clear what kind of *koka* this was—it is a plant name in New Zealand, as also in Rarotonga. It seems to the translator that this Kāhu is not the same as the first visitor to the Chathams, for (says the Scribe) he was a *tangata-whenua* of New Zealand; whereas this man Kāhu-koka came from Hawaiki—probably the identity of names has led in after years to confusion between the two.

14. How they managed to get to this place, and why they did not land on some nearer part of the coast, is not explained. Presumably they used the same canoe in which they went to the Chathams.

Island, and then Kape-whiti visited his grandfather and his tribe, and it was through him that it became known that there was another island besides these two (New Zealand).

After a time Kape-whiti said to his companion, "Now depart; return to see how the bulk of our people are getting on. On your arrival there let them take the name of 'Kiri-whakapapa'!" The origin of this name is this: When their party were travelling (towards Tokomaru) they came to Te Awahou, inland of Te Whiti-o-Tu,<sup>15</sup> the main body were left there and the Whare-kauri people went on by themselves. Arrived at Kuri-papango<sup>16</sup> they camped, and during the night there came on a very heavy snow-storm, which caused much suffering to the travellers, and had it not been for some holes (or caves) they dug in the soil they would have perished. Hence was the message sent by Pu-waitaha to the people that they should call themselves Ngati-Kiri-whakapapa [which means, it is believed, "cracked-skin," due to their having to stick to the fires closely during the snow-storm].

"Rua-ehu, Rua-whakatina, and Hine-rua were one family; the latter married Rongo-mai-whenua, and they were the parents of Kape-whiti, whose wife was Hina-maunu, the sister of Tamatea-upoko, who were descendants of Tamatea-ngana. Pu-waitaha named part of their *hapu* that came from Hawaiki, Waitaha,<sup>17</sup> and Maunga-nui (? the hill at the Chathams) was named after a mountain in Hawaiki (probably that at Rarotonga).

#### KAHU-KOKA RETURNS TO HAWAIKI.

Some time after these events Kahu-koka went to see the Whare-kauri Island, but he found no place suitable, in his opinion, for the growth of his *kumaras*, the soil being too wet, and so Kahu-koka returned to the place he had first settled in (New Zealand), and the love for his original home in Hawaiki very much increased. The canoe in which he made his voyage was named "Tane-kaha"; it belonged to Hau-tupatu of the Ngati-Waitaha of Moeraki, in the South Island.

Then follows a long *karakia*, said over the canoe to dedicate it and remove all obstacles in its long voyage to Hawaiki (or Tahiti), which I venture to translate as follows:—

Clear, clear away, the seas of Ocean,  
Clear the seas of Kiwa,  
Clear, clear the seas of Hine-moana,

15. Name of a battlefield on the Rua-taniwha Plains, ten or twelve miles west of the town of Wai-pawa, Hawkes Bay.

16. At the entrance to the Ruahine Mountains on the Napier-Patea road.

17. I.e., the Waitaha of the South Island so well-known as one of the original tribes first to settle there, as we shall see in the account of the voyage of the "Takitimu" canoe.

Clear, clear the seas of Tangaroa,  
 Clear, clear the seas of Tane-matua,  
 Clear, clear the seas, O Tawhiri-matea.<sup>18</sup>

Subside the ocean ripples, the watery ripples,  
 Lie flat the heavenly mists, the rains of heaven,  
 In the whirlpools, the wide-spread, the calm currents.  
 Spread out the currents of the south, the southerly gales,  
 The west, the north-west, the easterly currents,  
 The Ocean current straight to Hawaiki,  
 To the home, to the Fatherland.

Now do I lay the bows of my canoe  
 To the rising of the sun, nor deviate from there.  
 Straight to the land, to the Fatherland.

Deign, deign O Tawhiri-matea,<sup>18</sup>  
 To cause thy winds to blow from the west, direct,  
 Direct to the Fatherland, to Hawaiki,  
 Close up, shut up thy southerly winds,  
 Thy easterly winds withhold,  
 Leave us to follow the course of the sea of Maui,  
 The sea of Kupe, the sea of Te Rongo-patahi,<sup>19</sup>  
 Nor deviate on the waves.

Recede the tides of Aotea,  
 Recede the tides of The Ocean of Kiwa,  
 Recede the tides of Hine-moana,  
 May Tangaroa direct us to the home,  
 By low tides, by high and spring tides,  
 And thus will sail the fine canoe of Kāhu-koka,  
 To the bays of Hawaiki-nui, and so to land,

At the end of the *karakia* the canoe was launched on the Ocean before the rays of the sun had appeared above the horizon.

It was obvious that the two stories concerning Kahu are irreconcilable, and at present there are no means of indicating which is correct. It is nevertheless satisfactory to get the Maori account of the two canoes, "Rangi-houa," and "Rangi-mata," and to find that they largely conform to the Moriori version. If it is true that these canoes came from Hawaiki after the troubles which led to Manaia's abandonment of his ancient home to settle in New Zealand, it accounts for a hitherto unexplained statement in Moriori history to the effect that they were acquainted with the story of Manaia (see A.S., Chapter III.); and it would further seem that the date of this last migration was

18. God of the winds.

19. This man was the priest of "Takitimu" canoe, and finding his name here seems to imply that this voyage back to Hawaiki occurred after the arrival of "the fleet" in 1350, and also again that this Kāhu is not identical with the other of the same name who went to the Chathams, and, as Te Matorohanga says, was never heard of after he left the Chathams.



synchronous with the final settlement in New Zealand by the crew of "Takitimu," "Te Arawa," "Tainui," and other canoes—i.e., in the middle of the fourteenth century.

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[The return of Hau-te-horo to Whanganui in the fourth generation after Kahu's visit explains how it is that the Maori's knew that the defeated people of Te Tini-o-Tai-tawaro reached the Chathams. As to "Te Ririno" canoe, it has hitherto always been stated that it arrived at Rangi-tahua Island (probably the Kermadec group), whilst Turi in the "Aotea" canoe was temporarily staying there to repair his vessel after his long voyage from Ra'iatea, and before attempting the more stormy part of his course to New Zealand. This occurred about the time of "the fleet," *circa* 1350. The accounts of the voyage of the "Aotea" say that Te Ririno, after leaving Rangi-tahua, sailed away and was never afterwards heard of; though other accounts seem to indicate, rather than definitely stating so, that she was wrecked at Tama-i-ea, the boulder-bank forming Nelson Harbour, South Island of New Zealand. Again, the Rev. T. G. Hammond informs us that the Taranaki people have some knowledge that "Te Ririno" did go to the Chathams.]

# TUHOE

## THE CHILDREN OF THE MIST

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BY' ELSDON BEST.

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### III.—Continued.

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#### NGA-MAIHI.

THE sub-tribe of Nga-Potiki known by the above name are the descendants of the children of Te Rangi-monoa, but the title seems to be principally applied to those of Tama-roki, Haere-whenua, and Te Kahu-tupuni, though the descendants of two of these are known separately as Ngai-Tama-roki and Ngai-Te-Kahu. Rakuraku, Tama-ikoha, Paora Kingi, and Te Wharau Tapuae are the principal persons of Nga-maihi. The descendants of Rangi-kawhaki also come under the title of Nga-maihi, which term seems to be applied to the descendants of all children of Te Rangi-monoa by his second wife, Rangi-waikura.

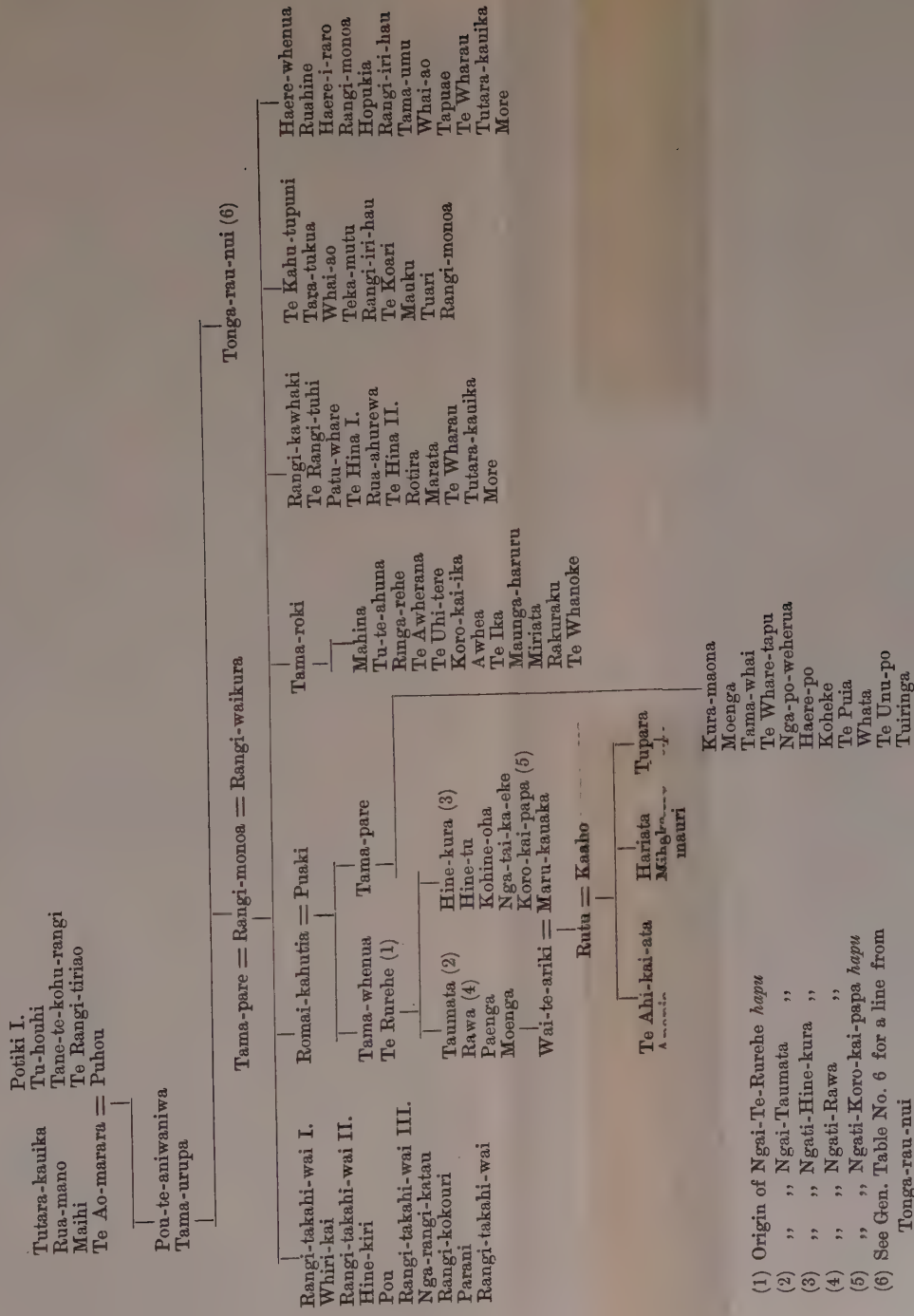
It is apparently not now known, to a certainty, as to which were Tama-pare's children, and which Rangi-waikura's. Some say that Tama-roki and Te Kahu-tupuni were the children of Rangi-waikura. We give another line from Rangi-takahi-wai, though it is a somewhat short one.

Rangi-takahi-wai  
Whiri-kai  
Takahi-wai  
Hine-kiri = Wahia  
|  
Taua-iti  
Korou  
Pukaha  
Paora  
Maraea  
|  
s.p.

It will be seen, by a reference to Genealogical Table No. 12, that Nga-maihi are descendants of Potiki I., and hence are a sub-tribe of those people. They are said to have been given the name of Maihi by Te Rangi-monoa, who named them after the *maihi*, or carved facing

# GENEALOGICAL TABLE No. 12.

Nga-maihi sub-tribe of Nga-Potiki.





boards (of gable) of Rua-mano's house. Others state that the name was derived from one Maihi, a son of Rua-mano (Gen. No. 12). This latter origin is by no means clear, for this line commences with one Tutara-kauika, who was not a member of the *genus homo* at all, the same being an emblematical term for the whale, while Rua-mano is also never described as a human being, but was a sea-demon (*taniwha*), who appears to have wearied of a seafaring life, and hence took up his abode in the Pa-puni lake, east of Maunga-pohatu. Here he seems to have dwelt in peace for long years, until the lake burst its way out, and its bed dried up, about the middle of the nineteenth century. Then Rua-mano made his way to the ocean, possibly with the intention of shipping as A. B. on one of the newly arrived European vessels, but seems to have come to an untimely end, for his dead body is said to have been cast ashore at Nuku-taurua. But one of his huge teeth was found at his old abode at Te Pa-puni, sayeth the Maori, and surely he ought to know. It is not improbable that natives have seen some of the fossilized remains of huge cetaceans near Ruaki-turi, discovered by surveyors some years ago.

But both Rua-mano and his marine parent, were essentially useful to man. For, look you, should you meet mishap on the great ocean, and possessed the necessary influence and power, you could call upon those ocean demons to take you safe to land—in the following manner:—

“Rua-mano i te rangi . . e  
Kawea ake au ki uta ra  
Haere i a moana nui  
Haere i a moana roa  
Haere i a moana te takiritia  
Ki te whai ao, ki te ao marama.”

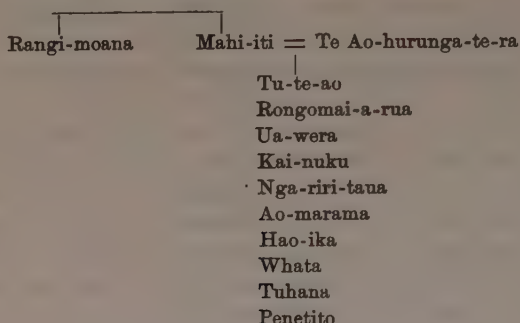
And these gods would attend to your case. Do not scoff at Rua-mano and Co. They were far superior to life-belts.

But there is no evidence to show that even Maihi, son of Rua-mano, was human, so that we must even fall back upon the Potiki origin of Nga-maihi. The Rua-mano, or Maihi, origin is not proven, though its upholders state that Maihi's child, Te Ao-marara, by marrying Puhou, brought her offspring into the Potiki fold. However, the cold-blooded ethnologist looks for other beings than gods, or sea-demons, from which to derive the sons of man.

For centuries past, a sub-tribe of Ngati-awa, also known as Nga-maihi, have occupied lands in the district around Te Teko, on the Rangi-taiki river. Strange to say, these people claim the same origin as their namesakes of Tuhoeand, i.e., from Rua-mano, the water demon. One authority states that a part of the Tuhoeand Nga-maihi



left that district in the time of Tai-hangarau, and settled near Te Teko. Others give the following:—



saying that Mahi-iti was a child of Tama-urupa, of the Tuhoean Nga-maihi, and married Te Ao-hurunga-te-ra, of the Ngati-Māhu *hapu*, of Te Teko district, their son, Tu-te-ao, settling on the Mata-hina lands. Ngati-Māhu were said to have been descendants of that Māhu-tapoa-nui who lived at Waikare-moana, and who was of Te Tini-o-Toi. After the death of his daughter, Hau-mapuhia, he left the lake region and settled at Mata-hina. In the time of Tu-te-ao the ancient people known as Te Marangaranga adopted the tribal name of Nga-maihi, the former title being abandoned. Tikitu says that Nga-maihi of Te Teko, are descendants of Toi, Māhu, and Tora. They lived at Puke-tapu *pa*, near Te Teko, and also at the Rua-a-Tane and Motu-kura *pas* on Mata-hina block, and elsewhere. The Ngati-Māhu division of Te Marangaranga lived at Puke-tapu *pa*, also at the Tawhero and Tawhiti-kaeaea *pas*, at Putauaki (Mount Edgecumbe). Pio, of Ngati-Awa, gave the following, but it does not give Māhu-tapoa-nui:—

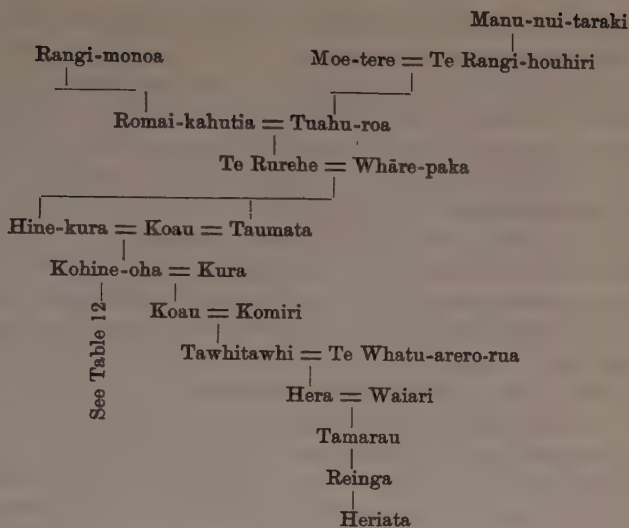
Māhu-tapoa-nui  
Rangi-taupiri  
Tama-ka  
Wairere  
Hurunga-rangi  
Whare-kohe  
Te Ao-hurunga-te-ra  
Te-te-ao

Rua-mano  
Maihi-nui  
Maihi-rōa  
Māhu-piki  
Māhu-kake  
Māhu-puku  
Te Rangi-taupiri  
Tama-ka  
Wai-rere  
|  
&c.

The line here given from Toi was given before the Court to support the Nga-maihi claim to the lands of Te Whaiti:—

Toi  
Hatonga  
Māhu-nuku  
Māhu-rangi  
Māhu-tapoa-nui  
Rangi-taupiri

We will now return to Nga-maihi of Tuhoealand. The following line of descent from Romai-kahutia, given by Tama-rau, of Ngati-Koura. It differs from that in Table 12:—



In regard to such names as Ro-mai-kahutia, Ro-mai-rira, Ro-mai-pawa, etc., these names are, in full, Rongo-mai-kahutia, etc., etc., the Rongo having been abbreviated to Ro, an unusual sort of thing in the Maori tongue.

Te Rangi-monoa lived at Karioi *pa*, above Nga-Mahanga. He was the principal chief of that part of the Whakatane valley, and was the headman of several sub-divisions of Nga-Potiki. The Karioi *pa* (fortified village) is said to have been of great size, so many people found a safe home therein. Its size is illustrated by natives by means of a favourite exaggeration, viz., that a child might be born at one end of the village, and grow up to manhood without once seeing the residents of the other end of the fort. Karioi *pa* is situated on a range rising steeply from the Whakatane river. It is now overgrown with forest. At no great distance from Karioi is a narrow, and somewhat dangerous, crossing place of the Whakatane river, known as Te Kauanga-o-Te-Rangi-monoa (The Ford of Te Rangi-monoa). It is on record that he was swept away here by the flooded river at one time, when he was attempting to cross, hence the name.

Another anecdote on record concerning this old warrior, who flourished about the year 1600, is that his first wife, Tama-pare, ran away from him, whereupon his friends advised him to pursue her. He replied: "*Waiho i kona haere atu ai. Tena te Hau-o-Puanui hai whakahoki mai.*"—"Let her go. The Hau-o-Puanui will bring her back," the same being the name of his food store, always well-stocked with food. And even so, when the pangs of hunger assailed her, she returned to Karioi.

Te Rangi-monoo lived in troublous times, and knew the strenuous life, that is to say, he lived the life of primitive man. Some of his adventures we will here relate, and some will come anon, under other headings. For Nga-Potiki, like every other Maori tribe, could only agree together when facing a common danger. At other times the various divisions of the tribe were, more or less, hostile to each other, hence divers inter-*hapu* fights occurred.

In the time of Te Rangi-monoo, there was living in the valley of the Tauranga river\* a tribe known as Te Whakatane. They occupied the lands about Tauwhare-manuka. These people are descendants of Tamatea, of the Nuku-tere canoe, but claim lands at Paraoa-nui, and elsewhere, through their ancestor Hae-ora. They intermarried with Nga-Potiki and Tuhoe. In the time of Rongo-mai-pawa (also known as Ro-mai-pawa), who lived at Tauwhare-manuka, that

worthy warrior led a poaching party across to the Whakatane valley and proceeded to hunt the guileless *kiwi* on the lands of Te Rangi-monoo's people at Puke-pohatu. This act was invariably looked upon as a *casus belli* in Maoriland. Hence, when Rangi-monoo heard of the affair, he proceeded to attack the poachers, whom he defeated. The survivors fled homewards, to Te Puia *pa*, at Tauwhare-manuka, where Rongo-mai-pawa lived. But that worthy was much perturbed in mind over his defeat at the hands of

Hae-ora†  
Tuhuna  
Rongo-mai-pawa  
Manu-rahi  
Tai-arahia  
Tu-te-ahuna  
Tama-ka-eke  
Rawaho  
Tama-houhanga  
Te Manu-whakaangi  
Te Mauri  
Te Ra-mahaki  
Urunga  
Te Ariari  
Tama-i-koha

Nga-Potiki, hence he gathered his bare-limbed legions and marched again across the forest ranges to Karioi, and thence up the river, camping at a place where the Whakatane river runs through a rocky cañon, the rock walls overhanging in one part. Here they were attacked by Nga-Potiki, under Te Rangi-monoo, who led his men down the narrow river bed. When they came round the point of rock near the scene of the fight, they saw the invading force, and at once ran forward to attack them. The invaders did the same, and a truly Homeric combat raged in that dank cañon, where men fought with primitive weapons, and looked not upon the world of life. And the first man slain fell to the weapon of Tama-roki, son of Te Rangi-monoo. So fought these wild bushmen on the narrow beach, within the surging waters, with the result, it is said, that no member of the invading force escaped. Even so the Whakatane went down to Hades. And ever since has that place been known as Te Ana-kai-tangata-a-Rangi-monoo (Rangi-monoo's cannibal cave).

\* The Tauranga stream is a tributary of the Whakatane. It is misnamed the Wai-mana by Europeans.

† Hae-ora lived at Te Uira *pa* on the Paraoa-nui block.

And full well that old warrior understood the art of following up a victory, nor did he allow the sun to go down upon his wrath. For he marched his force that same day across the bush clad range to the Tauranga valley. When near Tauwhare-manuka, the party halted, and proceeded to employ one of those examples of Maori stratagem, of which we note so many in the history of their wars. Each man proceeded to make a swag (pack) of fern and rubbish, so put as to resemble a pack as carried by natives. With these packs strapped on their backs, the party of Nga-Potiki marched on, walking in a stooping manner as if oppressed with the weight of their packs. On arriving at the alluvial flat now overgrown with *manuka*, but which was a *kumara* and *taro* plantation in those days, the force halted, and were seen by the people of the *pa*. The latter came forth from their defences, and advanced towards the war party. On seeing the members of the latter laden with swags, they at once came to the conclusion that their own warriors had returned, and victorious, for they supposed the packs to contain the flesh of slain enemies, which is exactly what the astute Children of the Mist wanted them to think. Then arose cries of—"E! *Ko te taua nei kua hoki mai. Haere mai! Haere mai*"—The war party has returned. Welcome! Welcome!

The Whakatane at once prepared to receive their returned warriors in the orthodox manner. Formed into a solid column, the garrison took ground outside their defences, and sent out the *wero* (challengers). Meanwhile the party of Te Rangi-monoa had not been idle. They had provided themselves with green branches and fern fronds, each man held a bunch in his left hand. The challengers advanced, cast their spears, and retired. Out from the flanks of the raiding column darted the pursuers, the column broke into the stamping run of the *tutu waeiwae*, each man holding his bunch of green branches before his face, thereby concealing it from the view of the enemy. By the time the garrison force recognised their friend, the enemy, the wily sons of Potiki were upon them. But they now held no green branches in their hands, but in place thereof they gripped the smiting weapons of neolithic man. Then the world of death closed in upon the Whakatane of Tauranga-rangi-tahi.

Thus fell Te Puia *pa*. The survivors, including Rongo-mai-pawa, are said to have numbered two hundred. They fled to O-te-rei, and to the O-mutu *pa*. It is said that they fled to Ngutu-o-Ha, a *pa* on the range, returning after a time to dwell at Wai-o-paka.

Another authority states that the refugees from Te Puia established themselves at O-mutu *pa*, below Tauwhare-manuka, from which place Rongo-mai-pawa despatched a messenger to Te Koikoi, a chief of the Whakatohea tribe, asking him for assistance to avenge himself on Nga-Potiki. Te Koikoi replied in this wise:—"I will not go to assist you, but I will attack Nga-Potiki from the other side." Even so he

marched by way of the coast and advanced up the Whakatane river to Nga-mahanga, the people of which place he surprised, attacked, and defeated. He then assaulted and took the Hui-tieke *pa* (the same *pa* at which Hahore lived—see *ante*), after which he went to Moe-rangi, near Tuna-nui, and slew the people of that place. Hence the lands from O-hora, even unto Turanga-huata, passed into the possession of the Whakatane people.

Te Whakatane held lands on the right bank of the Tauranga river, from near Tawhana downwards. Netana Te Whakaari and Tama-i kohā, are the chief men of those people now living, the most important woman being Runa, a very old dame, who is the *matamua* of many *hapu*. She is of the old-time Maori people, of the old order which has now almost gone, and is remarkable for having been adorned with the nose tattoo marks, a thing now rarely seen.

The above version of the Nga-Potiki v. Whakatane campaign may be true, but it is scarcely credible, when we know that Te Rangi-monoa's sons settled on, and took possession of lands up the Tauranga river, which their descendants have held down to the present time (1906). The story is that Rangi-monoa finding, perhaps, his family too large to settle in the vicinity of Karioi, told his children to seek new homes, and that some of them took advantage of the defeat sustained by Te Whakatane at the hands of their father, and settled on the lands in the upper part of the valley of the Tauranga river. This occurred about the time that Tawhaki, son of Rangi-monoa's sister (Tonga-rau-nui) came from Te Awa-a-te-atua, and made his memorable expedition to Rua-tahuna and Para-haki, of which more anon.

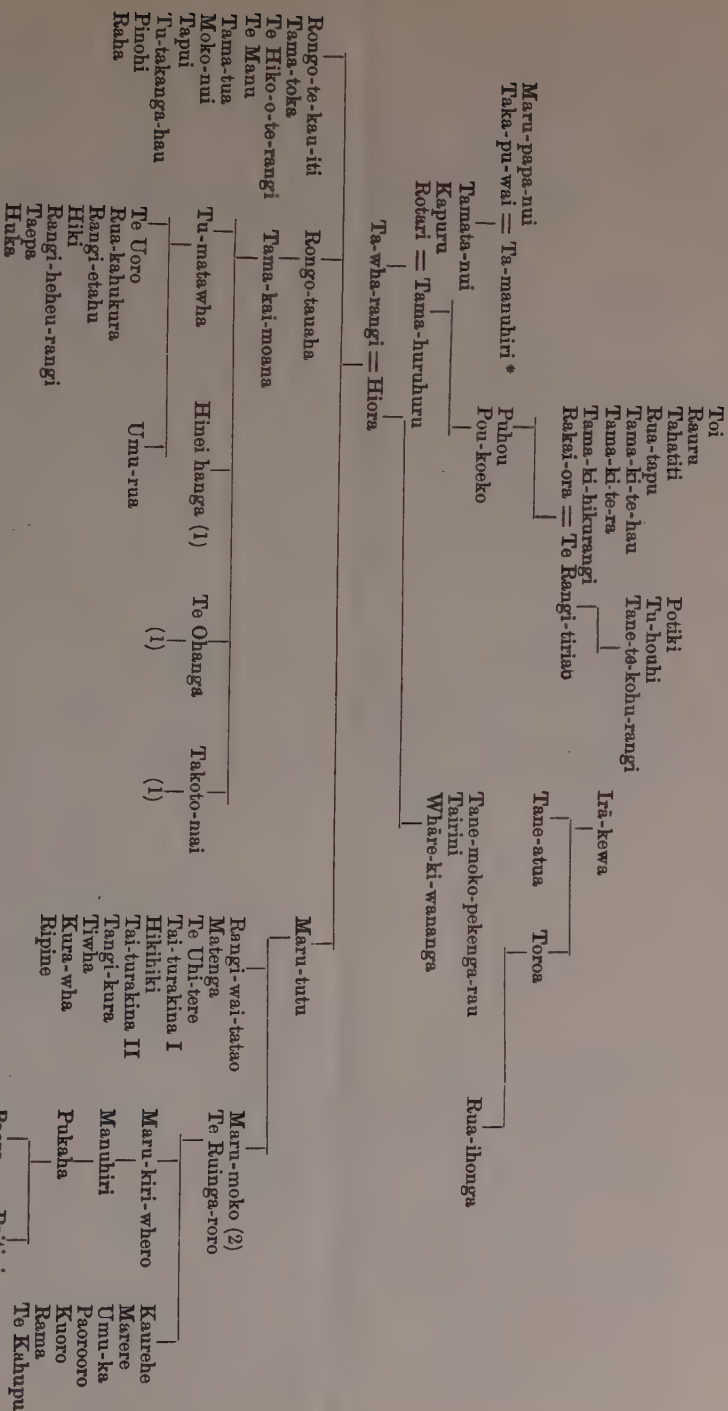
When Rangi-moana's children fared forth in order to find new homes, Rangi-takahi-wai went up the Whakatane valley to Te Hue, at O-haua-te-rangi, she looked at the steep sidelings above the Mahakirua, overgrown with *puahou* (*parapara*, *panax arboreum*), and said—"Pohehe noa te tamahine a Rangi-moana ki tenei tau-parapara"—It was a mistake for the daughter of Rangi-moana to come to this *parapara* covered land. So disappointed was she with the aspect of the place (and truly is it a wild spot) that she returned seawards, and married a man named Tama-roto, of Ngai-te-Rangi, of Tauranga (Bay of Plenty north), by whom she had Whirikai, who returned to these parts and married Nga-umu-erua, of Ngati-Ha, who was a son of Te Oina.

Tama-roki went to Maunga-pohatu, thence he ascended to Te Aka-puahou (presumably to spy out the land), went on to Wai-paoa, and then to Te Wera,\* at the source of the Tauranga (Wai-mana) river. He obtained the lands from Kahu-nui to Te Wera.

\* Te Wera is the Tahora No. 2 C Block.



# Ngati-Maru, of Maunga-pohatu.



\* Ta-manuhiri was a descendant of Kiwa.

1. For descent from these see genealogy of Ngai-Tatua.

2. Some say that Te Ruinga-roto was a child of Maru-tutu, and parent of Maru-moko.

*s.p.*

*s.p.*



Rangi-kawhaki went up the Wai-kare stream, and settled near Maunga-pohatu.

Te Kahu-tupuni went up the Tauranga river and settled on what is known as the Tauranga block, Haere-whenua also took possession of lands there. The land of these two extends from Te Ranga-a-Kapua (i.e., seaward). Nga-maihi, and Ngai-Tama-roki were awarded shares in the Tahora No. 2 Block, by the Native Land Court, as also were the Whakatane tribe.

An examination of the records of Tuhoean wars shows that the above people really dwelt on those lands. In the time of Te Rangi-aniwaniwa, the people of Nga-maihi and Ngai-Tama-roki, then living at Te Wera, were there attacked by a war party of Te Aitanga-a-Mahaki tribe, of Poverty Bay, who defeated the Children of Potiki, and took prisoner a woman of Nga-maihi, named Te Wha-ritenga, a daughter of Paroro. This engagement is known as Aroha-tamairi. It occurred before the fighting at Te Papuni, over the slaying of Mahia. Te Whatu-pe led a party of Nga-maihi to Turanga (Poverty Bay), and attacked Te Aitanga-a-Mahaki there. This party brought prisoners back with them. Te Aitanga-a-Mahaki then returned and surprised some of Nga-maihi, whom they defeated again. This fight is known as Totara-puwhawha. Nga-maihi pursued, overtook, and attacked the raiders, killing Tumata-huia and Te Kapiti-o-te-rangi, of the Aitanga-a-Mahaki. These troubles occurred about the latter part of the eighteenth century.

Te Rangi-aniwaniwa  
Rehua  
Rakuraku  
Taura

Te Whatu-pe  
Te Rahui  
Hau-ki-waho  
Te Kura  
Hairuha  
Te Iwi-kino

#### NGATI-MARU OF MAUNGA-POHATU.

This sub-tribe have long occupied a portion of the wild bush ranges in the vicinity of Maunga-pohatu, in fact, like all the divisions of Nga-Potiki, they were essentially bushmen, born and bred in the primeval forest. Noted were they, in former times, for hardiness and savage appearance. They inhabited high lying country where they experienced snow and sleet storms during the winter months.

Ngati-Maru are the descendants of, and derive their family name from Maru-papanui, who flourished in those rugged wilds some fifteen generations ago. Genealogical Table No. 11 shows the descent of Ngati-Maru from Toi, Potiki and Tane-atua, as well as from Maru, but the origin of Maru-papa-nui is not yet clear to me. Numia states that Maru was a descendant of Utu-pawa and Kekerepo, but that is

an invasion of the realm of myth. *Taihoa!* 12-4-07. Herewith. After many attempts to locate the elusive Maru-papa-nui, I can gather nothing satisfactory. Paitini, of Ngati-Marū, states that this Maru was a son of Te Rangi-tiri-ao and Rakei-ora (Genealogical Table No. 11), but no person or evidence supports this statement. Another gives Maru as a son of Tama-ki-te-hau (see margin) which may possibly be correct. Nearly all say that Maru was a descendant of Toi, but directly descended from the very beginning of all things. In the "Journal of the Polynesian Society," Vol. III., p. 3, Col. Gudgeon mentions an ancestor named Maru-papa-nui, who flourished nineteen generations ago, and in Vol. IV. of the same Journal, p. 20, he states that Maru-papa-nui, and Maru-whakaaweawe were sons of Paikea and Hine-a-kiritai, but says that little is known of those ancestors. Yet again, in Vol. XII. of the same Journal, p. 128, the same writer states that one Maru-papa-nui came to New Zealand in the *Tauira* canoe which landed at Whangaparaoa about three generations before the arrival of the *Arawa*. Also that this Maru-papa-nui was an ancestor of the *Pane-nehu* people of *O-potiki* district.

Toi  
Rauru  
Taha-titi  
Rua-tapu-nui  
Tama-ki-te-hau  
Maru-papa-nui

These Ngati-Marū people of Maunga-pohatu must not be confused with the Ngati-Marū *hapu* of Ngati-Pukeko, who occupied a part of the Tuara-rangaia block, who are descendants of one Maru, a son of Tama-ki-hikurangi. Nor yet with Ngati-Marū of Te Tahora block, and Te Pa-puni, who are a Takitumu people (see "Journal Polynesian Society," Vol. VI., p. 185 and Vol. XII., p. 52. Nor yet with Ngati-Marū of Hauraki, of whom we shall have to speak in these pages.

Maru-papanui and Potiki I. are often spoken of as contemporaries, and possibly they were. Nga-Potiki and Ngati-Marū lived side by side at Maunga-pohatu, but the boundary between them was clearly defined. It ran across Maunga-pohatu at Pa-harakeke, and on towards Nga-tapa, near Manu-oha (not Nga-tapa at Whare-kopae). From Pa-harakeke the boundary ran north-west towards O-haua. The Nga-Potiki lands were south of the line, those of Ngati-Marū to the north.

A peculiar saying applied to these people is—"Ngati-Marū rangi tahi," as an illustration of their energy, and strenuous ways—"Ngati-Marū of the single day." They would perform great feats within the space of a single day, travel long distances over their rugged lands, throwing the miles behind them as does the sun, or consume an immense *tahua* (heap of food) ere the sun went down upon their wrath.

These close neighbours did not always agree together. In the time of Te Rangi-monoo, Nga-Potiki and Ngati-Marū fought the



PAITINI WI TAPEKA OF RUA-TAHUNA.  
A survivor of the battles of Te Tapiri and Orakau.





good fight of neighbours near Tore-a-tai, the latter being defeated. They sought armed assistance from our old friend, Te Rangi-monoa, of Karioi, who brought up his bare-limbed phalanx to Tore-a-tai and assisted in an attack on the Umu-kai-mata *pa*, at that place. But Rangi and his Roman phalanx, with Ngati-Maru, were sadly defeated by the turbulent sons of Potiki and, still worse, Te Rangi-monoa was captured, albeit he was not slain, but released. Doubtless he returned to Karioi with somewhat diminished prestige.

Before leaving the rugged, and classic, region of Maunga-pohatu, we will ascend that famed height and tarry awhile upon its summit. For, of a verity it is a grand prospect from the Enchanted Mountain of the Children of the Mist, where eastward look you to the dawn, and westward to the dusk. Towards the rising sun you see the far off waters of the Great Ocean of Kiwa, and the place where the sky hangs down. Below you is the Poverty Bay district, a distant strip of green plains, and a vast expanse of forest country. Here and there we note the smoke of bush fires, where the heart of Tane-mahuta is deep riven by the settler's axe. Back over long years come the remembrance of old-time camps in the land of Rua. Through the sun glare we pick up the old landmarks, and lift the primitive trails of past years. Wai-kohu and Whare-kopae, O-kahu-a-tiu and Te Arai, the old camps once more loom up through the far off haze. Once more we see the laden pack horses bearing the products of unknown lands to bush shanties and six by eight homesteads, once more we inhale the pungent fern dust, and watch the straining oxen, as they tear a passage over new lands for the primitive sledge that lurches in the rear. By the banks of the Misty Waters, beneath the shades of many forests, in the vale of the Lost River, on the uplands of the Oil Country, we seem to see once more the cheery camp fires of yore. But here the mental circuit closes, and we are rung off by the inexorable exchange. For the ashes of those camp-fires have been cold for three decades.

We swing round to the westward, and the present. Here we see a vast expanse of forest ranges beneath us, stretching far away to the plains of Kainga-roa, where dwelt fabulous monsters in past times, according to native imagination. No sign of man's presence comes to our vision over this great expanse, for it is neolithic man who has dwelt for long centuries within these ancient forests. Hence, after the manner of his kind, he has not conquered those forests. They have held him in the thralldom known of primordial man.

Away to the west we see the white capped giants of the Sea of Taupo. To the north lies, far stretched, the Bay of Plenty, Pu-tauaki, but a hillock at our feet. The south—It is cut off by the great range, by Te Aka-puahou, and the mass of Huia-rau. *Heoi.*

Maunga-pohatu is not, strictly speaking, a mountain. The name is applied to the abrupt, precipitous end of a high range, known further

south as the Huia-rau range. This abrupt end is marked by very precipitous sides, in many places by long stretches of vertical cliffs, much resembling those of Pani-kiri at Waikare-moana. There are but few places where these cliffs may be scaled. One such place is south of Te Aka-puahou, and another just above Te Tara-a-Tu-te-maunga-roa, a huge vertical, isolated column of rock which stands just below the cliff at the extreme end of the range. This part is marked by huge masses of rock which protrude from the talus below the cliff, many of these rocks being of singular form. In this vicinity, and further round, on the more eastern face, are many coves and rock shelters. Some of these, near the column of rock, mentioned above, have for centuries past been used as burial coves, where the bones of the dead were deposited, after exhumation. The remains of bygone generations of fierce bushmen lie therein in great numbers.

One massive rock is known as Te Tapapatanga-o-Irākewa, whereon sayeth tradition, that mysterious ancestor rested when he arrived from Hawaiki. Nga Whatu-a-Maru are two huge rocks near the burial caves. Te Papa-a-Ruakete is a cave hard by. Te Ihu-ki-Ngauwaka is the point of the range end. Beneath it are four great rocks known as Nga-Hapu-a-Tawharangi. Hard by is Te Ana-toka, and just to the west is Te Taumata-a-Tiuhi, and Te Kokau a Iki-whenua. Te Tiketike a Rotari is a peak of rock. Te Ana-o-Rongo-tauaha is a cave. Wai-ngaro, a small stream which emerges from the mountain side, is one of the sources of the Tauranga river. On the summit are two ponds, known as O-tara and Rongo-te-mauriuri. The former is said to have been the place of abode of a huge subterranean monster, termed a *tuoro*, which is said to have formed the valley of the Wai-kare stream in times long past away. The latter pond is also the dwelling place of a *taniwha*, or water monster, the same that pursued Rongo-tauaha of old, and scared seven bells out of that agile individual. So that you may know that it is well to keep your weather eye open when promenading the jungles which cover the Enchanted Mountain.

And it is said by her children that Maunga-pohatu has not always stood at this place, but migrated hither in times long past away, from the south. There came a goodly company, it appears, from southern climes, but Maunga-pohatu lagged behind. Others of these migrants got further afield, viz., Mou-tohora (Whale Island), Whakaari (White Island), Hingarāe (a rock in the river at Whakatane), Te Toko-a-Houmea (a rock by the roadside, near Whakatane), and divers others of that ilk. So you will now understand why the natives have always looked upon this bluff height as a place of enchantment, a place to be dreaded by man. Hence few have ever scaled that awesome spot. So far as my knowledge extends, only three Europeans have ascended the summit, and only one of those was allowed to pass through the

sacred burial caves. The trig. station was erected on Te Aka-puahou in deference to the feelings of the natives.

Natives assert that Maunga-pohatu is the only place in the district where the *kotara*, *ti-kumu* and *pua-kaito* are found. The first is a tree, the second a plant (the leather plant, a celmesia) and the third a plant.

In past times a party of Ngati-Maru, when travelling round Maunga-pohatu, got snow bound in a cave named Iwa-katea, near Te Tawera-a-Mahia, where they all perished of cold and hunger. Another cave, called Te Ana-whakatangi-whaitiri (the cave where thunder is caused to sound) is a *tapu* place. The priests of old, when taking the *tapu* of the forest, and the products thereof (i.e., when opening the game season), would perform the ceremony at that place, the concluding rite being that termed *oho rangi*, wherein the priest caused the thunder to resound, in order to give force to the ceremony.

Te Iho-o-kapura is a place on the old trail from Maunga-pohatu to Te Pa-puni. It was so named because the *iho* (umbilical cord) of one Kapuru (Genealogical Table No. 11) was deposited in a *totara* tree hard by the cave at that place. There is a cave hard by which was used as a dwelling place in former times. Te Arawhata-a-Tarao near there was named after one Tarao, of Ngati-Awa, a relative of Te Maitaranui.

When I ascended Maunga-pohatu some years ago, I found that the pond or lakelet named Otara was almost dried up, only two small pools, termed *pu-kanohi* were left. A singular term this, as applied to pools, or springs, of water. Speaking of an old belief as to the sources of the Nile, a writer says—"It was supposed to rise at the foot of a great mountain . . . . in Abyssinia, from two springs, or eyes, the same name in Arabic signifying 'eye' and 'fountain.'"

Te Aka-puahou peak of Maunga-pohatu is famous as being the *rua koha* (N *rua kanapu*) of Ngati-Huri (Tama-kai-moana) the sub-tribe who dwell beneath it at Torea-a-Tai. Lightning playing about this peak was an omen of good or evil for the people, according to the direction of the flashes. It is said to have given warning of the defeats sustained by Tuhoe at O-kiri and Whete-kai. Te Peke-a-Tumarui, a peak of the Huia-rau range, was a more famous *rua koha*.

Te Taumata-a-Tiuhi, at Maunga-pohatu, was named after the same ancestor as was the Mananga-a-Tiuhi stream, a tributary of the Whakatane river.

Te Wai-a-Ta-mata-nui, (The Water of Ta-mata-nui) on the eastern side of Maunga-pohatu, was named after an ancestor (Genealogical Table No. 11). Another place, Te Toki-a-Takapu-wai (The Adze of Takapu-wai) was named after the child of Maru-papa-nui (Genealogical Table No. 11). O-whakapoi had a similar origin.

Pa-harakeke (the Flax Grove) was so named by Tawha-rangi (Genealogical Table No. 11), because of the abundance of *kokaha* (terrestrial *astelia*) growing there. Te Tawera-a-Hiora, Tapapa-rimurimu, are also place names on this rugged range which, rough as it is, yet sheltered the great *moa* in past times, for its bones have been found in the caves and rock shelters around Maunga-pohatu and the headwaters of the Tauranga river.

Maunga-pohatu is essentially a mountain of *mana* (supernatural power). It is a *maunga tipua* and hence holds strange powers, but then what else could you expect from a mountain that travelled to its present location all the way from Te Putere or, as some assert, from Te Mataua-Maui, south of Napier? When the people of the adjacent lands ascend Maunga-pohatu, it is said to be a good omen if the summit becomes shrouded in mist. It is a token that she is greeting her descendants. For she is the mother of these fierce bushmen, the Children of the Mist. My first attempt to ascend the range was frustrated by such a mist. The guide said—"It is well. Maunga-pohatu has greeted you, and you will have a clear day the next time you ascend her." Which I had.

Pu-tauaki (Mt. Edgecumbe) was another of these ambulatory mountains that appear to have been strolling around these lands in the days when the world was young. It also came from the south and located itself where it now stands, near the Tara-wera river. But it seems to have been lonely, quite lonely, standing out in such majestic solitude, hence the stony heart of him stretched forth to far off Maunga-pohatu, she who sees the red sun rise, and his desire was toward her. Hence the following song, composed and sung by Pu-tauaki :—

"Kaore hoki e te mate—a—a—a  
Whanawhana i roto ra—o—o—ra  
Me kawe rawa ahau  
Ngaro ro whare i Pa-ki-pa-ki moana  
I takahia e Ku-u-pe  
Te hau ki Ka-ti-ka-ti."

Both Pu-tauaki and Kakara-mea came from the south at the same time that Maunga-pohatu did, but the former two came by way of Taupo.

The pond called Rongo-te-mauriuri, on the summit of Maunga-pohatu, was named after one of the supernatural offspring of Tane-atua, of whom more anon. Such is the common belief, or rather, perhaps, that the pond is Rongo, although some assert that Maunga-pohatu herself gave birth to Rongo-te-mauriuri. The mountain lore of the Maori is a singular production.



When Rongo-tauaha (Genealogical Table No. 11) ascended the mountain and approached this pond, the red waters of which have a very peculiar appearance, he did a foolish thing. For the red waters became violently agitated, and a fearsome creature appeared upon the surface. Then Rongo left for home. He had no use for goblins just at that moment. But the demon pursued him, and Rongo afterwards remarked that he had a 'close call,' when he bethought him of an old-time still-room remedy for such, hence he quickly plucked a hair from his head and, casting it into the troubled waters, he recited the famed charm known as a *whakaeo*, upon which, of course, the demon disappeared and the red waters became calm.

Pa-harakeke, at Maunga-pohatu, is on the boundary between the blocks of Tauranga and Maunga-pohatu. Hard by is Te Iho-o-Pare-karamu, so named because the *iho* (umbilical cord) of Paora Kingi's daughter was there deposited, and the spot marked with a carved post, an old-time custom.

It was an old custom of the Maori to couple the name of a prominent hill or mountain with that of the leading chief of adjacent lands. Hence we have—"Ko Maunga-pohatu te maunga, ko Pohokorua te tangata o raro." (Maunga-pohatu is the mountain, and Pohokorua the person beneath it.) Also—"Ko Manawa-ru te maunga, ko Te Umu-ariki te tangata o raro"—for the Rua-tahuna district. The hill so mentioned at Te Whaiti was Tuwatawata. That of the Galatea district was Tawhiu-au.

"Nga kuri a Pohokorua"—was a saying applied to the warriors of Maunga-pohatu, famed fighters of Ngati-Huri. "The Dogs of Pohokorua" were a hard biting lot, sometimes described as *kuri kai tawhao*, "*Haere! Kia hiki ai koe i nga kuri a Pohokorua*"—Go! and start the Dogs of Pohokorua (on your trail) was another of their sayings—meaning that none could escape these 'dogs,' so fleet of foot, and versed in magic were they.

The Maunga-pohatu natives did not fortify their villages, as was usual among the Maori. Te Umu-kai-mata, the oldest known settlement, was simply an open village, as also was Pāpā-kai, and also the Ngati-Maru village of Ngau-waka. Wai-inu, near Papa-kai was a stockaded village, the only one. Te Ngaue was an old settlement at Puhanga-hau. Te Umu-kai-mata, in olden times, were Tawhai-tari, Kahu-ponia, and Te Kawa-a-Maui. Hinau-piwai, a small entrenched place between Te Umu-kai-mata and Ngau-waka, was made by the Ngati-Porou troops in 1871.

On the old trail from Maunga-pohatu to Rua-tahuna, you traverse a creek known as Te Kakau, a tributary of the Mahaki-rua. Here, in former times, was a small settlement. Some distance above stood a hollow *totara* tree, known as Totara-pakopako. This was used as a *pahu*, or going, by travellers, to warn the people of the settlement of

their approach. A wooden club was used for striking the hollow shell of timber with, the sound being heard for a considerable distance. A similar hollow tree, used in a like manner, stood on the kopato hill, above Ahi-kereru, at Te Whaiti. People travelling from the Galatea district to Te Whaiti, used to strike a blow for each member of the visiting party.

The lands about Nga-tapa and Manu-oha belonged to Rangi-ohungia and his descendants. The *kakapo* bird was formerly numerous at the former place, while a pond or lagoon at Manu-oha was famous as a breeding place of the *kotuku*. That wild district was also remarkable for its *ara kiore* (rat runs) and *ahi titi* (places where the *titi* bird was taken), until the imported rat (*pou-hawaiki*) did away with those food supplies.

Like most other rugged forest lands in Maoriland, the Maungapohatu district was famous for its fairies or wood elves (*heketero* and *turehu*). The Pu-taihinu range was a haunt of these forest folk, as also the range between the Wai-kare and Manānga-a-Tiuhi streams. They were also numerous at Te Turi-o-Haua, Mapou-riki and Te Pae-whakataratara, further west. They were a very light coloured folk, with fair skin and light hair (*urukehu*), and were heard singing on the bush ranges during wet, misty weather.

We have now seen about all that has been collected as to the origin of Nga-Potiki, as well as a few notes as to their old-time history, that is to say their wars, for of such is Maori history composed. There remain other campaigns and fights to describe, but they will fit in to place better if we leave them until we have said a few words anent other tribes of the original people of this isle. Not that these other ancient tribes ever occupied Nga-Potiki lands, but they dwelt on lands just outside the realm of Potiki, and which lands were, partially or wholly, obtained by conquest by the Tuhoe tribe, that is to say, by Nga-Potiki after they had assumed that tribal name.

#### TE HAPU-ONEONE.

An ancient people who occupied the Wai-mana and adjacent districts.

The title of Te Hapu-oneone may be taken as meaning 'The Earth People,' or 'The People of the Land.' This tribe was probably so named because it was one of the original tribes which occupied this island before the arrival of the Matatua and other canoes, say 500 years ago, or perhaps less. These people occupied lands from O-hiwa inland to Te Wai-mana, and across the Tai-arahia range to Rua-toki. The two main tribes of the original people of this district were Te Hapu-oneone, and that collection of clans known as Te Tini o Toi. These were the two primal stocks from which sprang the various old-time tribes that held the lands of the Bay of Plenty district from Matata

to O-potiki, and inland as far as the Taupo-Napier road, excepting Nga-Potiki, the dubious origin of which people has already been explained.

Genealogical Table No. 5 shows the origin of Te Hapu-oneone. They are descendants of one Hape, officially known as Hape-kitumanui-o-te-rangi, who is said to have come to New Zealand in the Rangi-mataru canoe, which landed her crew at O-hiwa. Some natives state that Hape was a descendant of Toi, but cannot give any genealogy to prove it. The evidence favours the view that Hape and Toi were not connected, but that Te Hapu-oneone and Te Tini o Toi were two separate and distinct peoples, so far as their near origin was concerned, though they became connected in early times by inter-marriage (see Genealogical Table No. 5) which makes the line of descent from Hape somewhat short, those of Table No. 8 are longer. The natives do not seem to know anything about the ancestors of Hape, given in the genealogy (No. 5). Those six names are probably mythical. Some singular traditions are extant concerning Hape and his sons Tama-rau and Rawaho, which have already been placed on record. The tribes Ngati-Raumoa, Ngai-Te-Kapo, Ngai-Turanga, and others of whom we shall have to speak, were descended from Hape. Table No. 5 gives the descent from Hape, of Tamai-rangi, who married Tuhoe-potiki, from whom the Tuhoe tribe derive their name. It must be borne in mind that all the genealogical tables given as illustrations have been much curtailed, life being much too short to enable me to make out full copies of the originals, i.e., to give all lines of descent.

Genealogical Table No. 5 shows that Tai-o-ruamano was, in his day, the principal chief of Rua-toki.

An old native said to me—"Tiwakawaka was the first person who came to this land (to New Zealand). His descendant was Toi, and many clans sprang from Toi. My elders told me that Te Hapu-oneone were an original people of this land, as also was a portion of the Heke-tanga-rangi. Some of Te Hapu-oneone went from this land to Hawaiki, in order to obtain the *kumara* (sweet potatoe). They returned hither on the Matatua and Taki-tumu canoes. Whiro-nui came on Horo-uta, he was of Te Heketanga-rangi of Hawaiki." My informant then made a curious statement, viz.—"As for Toi, he was a descendant of Te Hapu-oneone, of Te Heketanga-rangi, and of Maui (i.e., of Maui-mua. See Genealogical Table No. 1)." So that there may have been such a person as Te Hapu-oneone, after all. *Quien Sabe!*

From Hape was also descended that Tu-whare-toa who lived at Kawerau, near Te Teko, and from whom Ngati-Tuwhare-toa derive their tribal name. For other lines of descent from Te Hapu-oneone see under 'Maruiui,' but in Table No. 13 I give the descent of Hape from Whaitiri, as lately (21/12/05) obtained from Tutakanga-hau, of Tuhoe, upon which, I believe, more reliance can be placed, as to the names preceding Hape, than on Table No. 5, albeit the lines of descent are somewhat short, for it would appear that the Maori race originated but forty-four generations ago, which is truly alarming.

Pio, of Ngati-Awa, gave the following line from Toi, which makes Hape the father of Tai-rongo, an O-hiwa ancestor, whom we note elsewhere.

It is noticeable that the name of Te Hapu-oneone (person) does not appear in Table No. 13, which table is remarkable, for as much as it is an *aho ariki*, or principal line of descent through the first born of each generation. This applies to the line from Rangi through Hapai-ariki and Whakarewa. The law of primogeniture was broken in the generation succeeding Hape because Tama-rau, through a singular series of circumstances, obtained the prestige and sanctity of Rawaho, and became the head man of that family.

This *aho ariki* line was one of great prestige, and *tapu* withal. It was recited during various religious ceremonies, etc. As my informant put it—"Kaua e hapa enei aho ariki i nga rimu, i nga whangai"—Do not omit these *aho ariki* in *tapu*-lifting rites, and sacred offerings.

In Genealogical Table No. 7 is shown the relative positions of the ancestors Toi, Apa, Potiki, Hape, Turanga, Toroa, Tangiharuru, Whare-pakau, and Tuhoe, who were the founders of the tribes—Tini-o-Toi, Ngati-Apa, Nga-Potiki, Te Hapu-oneone, Ngai-Turanga, Ngati-Awa, Ngati-Manawa, Ngati-Whare, and Tuhoe, of whom we shall have much to say in this veracious chronicle.

#### TE TINI O TOI.

The most famous of the chiefs of the original inhabitants of New Zealand, and the most widely known, and claimed as an ancestor by the natives of to-day, was Toi, often known as Toi-kai-rakau (Toi the Wood Eater), and Toi-te-huatahi (Toi the only child). The first of these surnames was bestowed upon Toi by the people who came to this isle in later times, on account of the absence of cultivated food products

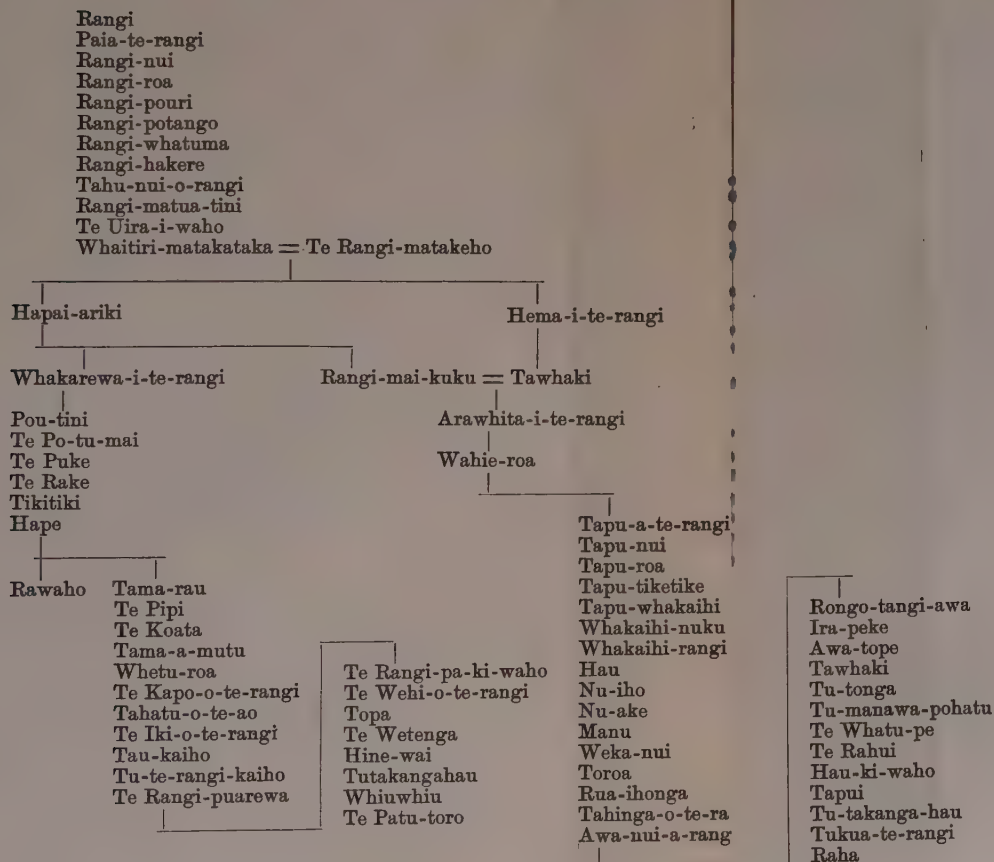
Hape  
Tama-rau  
Tama-mutu  
Te Iki-o-te-rangi  
Te Pipi  
Te Koata  
Te Rangi-kai-tipua-nuku  
Te Kaho-tuanui  
Whetu-roa  
├───┬───  
Tahatu Hine-te-ariki  
Ha-huru  
Tu-whare-toa

Toi-te-huatahi  
Ue  
Apa  
Rongo-mai  
Tikitiki-o-te-rangi  
Hape  
Tairongo

# GENEALOGICAL TABLE No. 13.

Showing the origin of Hape of Te Hapu-oneone, as also of Ng Te Kapo, and of Toroa.

An *aho ariki* of Tuhoe.







among the autochthones, who subsisted largely upon forest products, *cordyline*, *mamaku*, &c., as also berries, herbs and fern roots. The second surname was bestowed upon him on account of his being an only child, hence he is often confused with another ancestor named Toi-te-huatahi, who dwelt in the Polynesian isles in much later times.

This Toi lived at Whakatane, in an earthwork *pa* called Ka-pu-te-rangi, which stands on the bluff above the native section of the township. In the vicinity of this place are the classic spots of the Matatua district. The lone *manuka* at Whakatane was the Kaaba of the descendants of Toroa. It was here that Mātātua came to land, and here her commander, Toroa settled, somewhere about the time of the battle of Poitiers. In Genealogical Table No. 1 we see the descent of Toi from Tangaroa-i-te-rupe-tu, and Maui-mua. Maui's son, Tiwakawaka, is said by Ngati-Awa to have been the first person to settle in this land. His vessel was named Te Ara-tauwhaiti.

This Toi found himself the head of many tribes who occupied a considerable stretch of country. All these tribes were, collectively, known as Te Tini o Toi (The Multitude of Toi). The principal tribes were Te Tini o Awa, Te Marangaranga, Te Tini o Tuoi, Te Tini o Taunga, Maruiwi and Ngai-Turanga, but there were many sub-tribal names also.

Of nine local lines of descent from Toi, the average number of generations is twenty-two and a-half, which may be too short, as he is said by many authorities to have flourished twenty-six to twenty-eight generations ago. Again, nearly all lines from Toroa to his descendants of this district are shorter than the twenty generations which are generally supposed to have elapsed since that ancestor landed on the classic sands of Whakatane.

If Genealogical Table No. 1 is correct, we may well believe that, in Toi's time, this and surrounding districts were well populated, inasmuch as a healthy, virile people would increase considerably in ten generations. The Tini o Toi people occupied the valley of the Whakatane river from its mouth up to a point below Nga-Mahanga (already noted). The Tini o Awa held the lower valley, while Ngai-Turanga, and Te Hapu-oneone lived about Ruatoki and the Wai-mana. The Tini-o-Awa derived their tribal name from one Awa-nui-a-rangi, son of Toi (not to be confused with Awa-nui-a-rangi, a great grandson of Toroa, Genealogical Table No. 13). Genealogical Table No. 1 gives a line of descent from Awa of Toi. The ubiquitous Toi is said to have had several other children (see Genealogical Table No. 7), and also another wife, one Moko-tea by name. The Ngati-Awa tribe are descended from both the above Awa. Toi is said to have deserted his first wife, Te Kura, when she bore a son to Tama-i-waho,\* who is said

\* Tama-i-waho is known to Te Arawa as Pu-hao-rangi.

to have been a god, who came hither from Hawaiki by means of flying through the air. Anyhow, it seems that Toi had no faith in miraculous conceptions. Evidently he was a follower of Slade Butler, and a person possessed of great perspicuity. I think highly of Toi the Wood Eater.

The name of Tini o Awa is said by some to include Te Hapu-one-one, but I have not, so far, met with any person who can prove that Hape was a descendant of Toi, although all these peoples became much mixed by means of inter-marriages.

*(To be continued.)*

## REVIEW.

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"THE SUBANU; STUDIES OF A SUB-VISAYAN MOUNTAIN FOLK OF MINDANAO. *Part I.*—Ethnographical and Geographical Sketch of the Land and People. By Lieut.-Col. John Park Finlay, U.S.A. *Part II.*—Discussion of the Linguistic Material. By William Churchill. *Part III.*—Vocabularies." Washington D. C. Published by the Carnegie Institution of Washington, 1913.

OUR Honorary Member, W. Churchill, B.A., sends us a copy of the above work just issued, which makes the third he has contributed to Polynesian Linguistics, though this work deals with the dialects of the Subanu people of the Philippines more especially, the Polynesian entering by way of comparison, more particularly with the Malay element. His previous works, "Polynesian Wanderings" and "Easter Island Dictionary," are all written on the same lines of minute criticism on the structure of these languages, as is this most recent work; and all are intended by the author to lead up to a full consideration of the Samoan dialect of the great Polynesian language, and its place in the Linguistic Families.

Very appropriately, Lieut.-Col. Finley, who has spent many years among the Subanu people, contributes the first part, in which he gives the ethnological results of his observations, a very important point in the consideration of the linguistic parts which follow and aids in helping to decide the origin of the people.

The Subanu people reside mostly in the western mountainous parts of the island of Mindanao of the Philippine group. They are a wild heathen people as a rule, though on their borders they have become somewhat semi-civilized by contact with the Moros, who are all Mahommedans and a branch of the Malay race. It would appear that the Moros have been from ancient times in the habit of raiding the Subanu territories with the object of obtaining slaves, in which they have generally been successful, due to their better arms and more warlike spirit. The slaves taken naturally became converted to Islamism. The Subanu people do not number more than about 47,000, and they live mostly in the mountains in isolated families, not in villages, and they are an agricultural as well as a hunting people; and among their cultivated plants it is interesting to find the *kumara* (*Batatas*, sweet potato), but they do not use that name, calling it *camote*. As the question of the origin of the *kumara* is a very

important one in connection with Polynesian historical traditions, the following note is copied from the work we are considering, because it throws a new light on the origin of the word *camote*, and tends to support De Candole's statement as to the American origin of the *kumara*. Mr. Churchill says (note p. 18): "The *camote*, so far as the philological record may interest us, is clearly *Batatus*. The name was transported by the (Spanish) galleons from Acapulco to Manilla, for it is the Aztec *camotl*, ibericized; the possibility that in yet more distant and far less readily comprehensible transport *camotl* of Mexico has become *kumara* of Polynesia is attractive but wide of the present inquiry." So far so good; but what one would like to know is, whether this name of *camote* is not far more ancient than the date of the Spanish voyages across the Pacific to the Philippines, dating from about the early 16th century. We are scarcely prepared to allow that the *kumara* was introduced to the East, at so late a date as that—the Polynesians have certainly made use of the tuber from about the beginning of the present era, if not before. The Subanu also grow the *gabi* and the *ube*, which the author recognises as the *kape* and *ufi*—the large *dioscorea* and the yam of Polynesians.

The Subanu elect their chiefs; the office does not appear to be hereditary as with the Polynesians (always excepting a chief sometimes selected as a leader in war), and they term them *timuai*, and *datu*, terms which the author has not, so far as we can see, submitted to his processes of analysis as with so many other words. The Polynesian equivalents are *timuaki*, the headman, the chief, in Maori, and *patu*, or *whatu*, the first the Niuē term for a chief, whilst the second (*vatu*), is Eastern Polynesian.

Many of their customs are closely analogous to those of the Polynesians, but want of space precludes us from specifying them.

On page 10, Col. Finley shows that the Chinese became acquainted with the Philippines as early as 1210 and 1240. It may be suggested that in the earlier voyages of the Chinese referred to in a late number of the "Zeitschrift" of the Berlin Geographical Society, they probably knew of this group of islands, for the author of that paper seems to have proved that so early as a date before the beginning of our era, the Chinese made voyages through Indonesia, and as far as the ancient Saba in Arabia, if not to the coasts of Africa. If this is true they also probably knew of the Philippines. In this connection we should also be on the look out for some reference to the Chinese in Polynesian History, and we suggest there is such a reference in Fornander where he quotes from Hawaiian Traditions an account of two fair men with oblique eyes brought from Indonesia, in one of the very early voyages of the Hawaiians. At the beginning of our era the Polynesians, there is very little doubt, were in Indonesia.



Altogether Col. Finley's contribution to the ethnology of the Subanu is a valuable addition to our knowledge of a people that has been in Indonesia from ancient times. Mr. Churchill seems to be of opinion that the Subanu people are Malays; but we suggest as a matter worthy of bearing in mind in view of any further light we may obtain on the subject, whether indeed they may not be a branch of the Polynesians which at the time of the dispersion of that people by the Malays—if they were Malays—in the early years of our era, were left behind, or forced to flee northward to where they are at present found. More light on the subject is, however, required before the question could be decided.

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In the second part of the work before us, the author deals, in the first chapter, with the "Pitfalls of the Vocabulist," bringing to bear thereon his knowledge of other languages, some of which is amusing, though quite true within our own knowledge. The following chapters are on 'Subanu Phonetics and Composition Members,' treated after the same manner as in his "Polynesian Wanderings," which leads to far wider fields of inquiry than the Subanu. Following this is a chapter on 'Subanu Visayan Filiation,' which is very complete and embodies also a comparison with another Philippine dialect, the Bontoc.

In Chapter IV. we come to "Polynesian and Malayan," which has for us naturally, the greater interest, and we think, one in which the author is at one with us. He says (p. 99): "We are now brought to that division of the theme whose particular interest I freely confess was most largely operative in inducing me to accept the not inconsiderable task of preparing the Subanu material for publication." He then goes on to show exhaustively how the Malayo-Polynesian theory arose through the writings of W. D. Whitney, F. Müller, Franz Bopp, and Wilhelm von Humbolt, who, he shows, followed one another (apparently without enquiring into the adequacy of the material on which the last-named writer originally based his "Malayo-Polynesian" theory)—and demonstrates how meagre and insufficient the data was on which to erect an ethnic group, really composed of two such different peoples as Malays and Polynesians. It is needless to point out how mischevius this 'ethnic marriage' has proved, and what a stumbling block it has been to so many writers who have otherwise contributed so largely to a knowledge of the Polynesian people. On quite other grounds than linguistic, we have from the earliest days of our 'Journal' always opposed the Malayo-Polynesian theory—so far, that is, as the two peoples are one and the same. And now Mr. Churchill, with arguments it will be difficult to refute, demolishes the ethnic link on the same ground that the theory was

built up on; he in fact cuts away the ground on which Humbolt first erected his edifice. He sums up his conclusions as follows:—

- “1. That evidence upon which it is sought to support it (the Malayo-Polynesian theory) is incomplete, immaterial, and irrelevant.
- “2. That a family of languages cannot be constituted of members belonging to radically distinct orders of speech, and that in this case the Malayan is an agglutinative speech and the Polynesian an isolating.
- “3. That the use of infixes, characteristic of all the Malayan languages and necessary to their use in speech, is wholly unknown to any of the Polynesian.
- “4. That the Polynesian is essentially a language of open type in its present stage and that a consistent effort has been operative to excise final consonants in stems where inferentially they existed in a remote past; that the Malayan languages admit closed syllables and that in many instances there has been an assumption of consonants in order to close syllables originally open.
- “5. That the fixed element of the Polynesian lies in its vowel structure;\* that the vowels of the Malayan are most uncertain, and that the permanent elements are in the consonant skeleton.”

The author goes on to show that such eminent writers as Crawford, de Quatrefages, A. H. Keane, and A. R. Wallace, have, whilst often differing on other branches of the subject, all been opposed to the Malayo-Polynesian theory, whilst ‘the philologists cling to Bopp’s impossible family.’ He also points out that our Hon. Member, E. Tregear, has shown the insufficiency of Humbolt’s material.

Mr. Churchill then devotes seventy odd pages to a comparison of a large number of words with Polynesian, Subanu, Malay and other dialects with a view to supporting his theory, and winds up with the statement that the sum of words in which a connection between Polynesian and Malayan can be shown, is 257 words; “that is the tale of words upon which, really upon far less than which, Bopp erected his family of the Malayo-Polynesian languages” (p. 171). It would have been satisfactory if the author had been able to state what

\* Our experience of the Polynesian languages goes to show that a slight modification of the above statement is requisite. It is to the effect that the words may be divided into two series (1) *a, e, o*. (2) *i, u*, which two series may interchange *inter se*; but only with extreme rarity does one series ever interchange with the other, and then perhaps only in doubtful cases.

To show that the vowels are the important constituents in Polynesians, we may quote the following: *marino*, means calm, *aio* has the same meaning exactly, but it has lost the consonants, *m, r*, and *n*. This is of course not a solitary instance, but it is a striking example.

proportion these 257 items bears to the whole of the words in the Malayan speech; but he points out the difficulty of this. We may perhaps get some idea of the number of words in the Polynesian language, by considering that Archdeacon H. W. Williams' new Maori Dictionary will approach, if not exceed, 20,000 words, and that for only one branch of the race. The percentage is consequently very small—too small we think on which to build up a theory of a common ethnic family for Polynesian and Malay, the more so if it can be proved, as we have long thought it can, that the Polynesian element in Malay has been borrowed from the former people.

The above idea is favored by the author, who, on page 172, sums up the conclusions he has come to from his extensive studies on the linguistic side, as follows:—

“The Polynesian peoples, before the Christian Era, occupied more or less completely the islands of the Malay Archipelago and were probably as now in the Pacific, coast dwellers. About that epoch the Malayan people descended upon the island region from the coast lands of the Asiatic continent with a superior civilization, probably in possession of the art of working metals. Before the better equipped warriors, the Polynesians fled eastward, ever being dislodged from the eastern islands of the archipelago as the Malays bore upon their rear-guard. Eventually the Polynesians were forced out of the archipelago by way of the waters respectively north of New Guinea and south thereof, and in the free Pacific were beyond the reach of their oppressors. From the reading of the material contained in this volume I add to my former consideration another explanation of the Polynesian content.

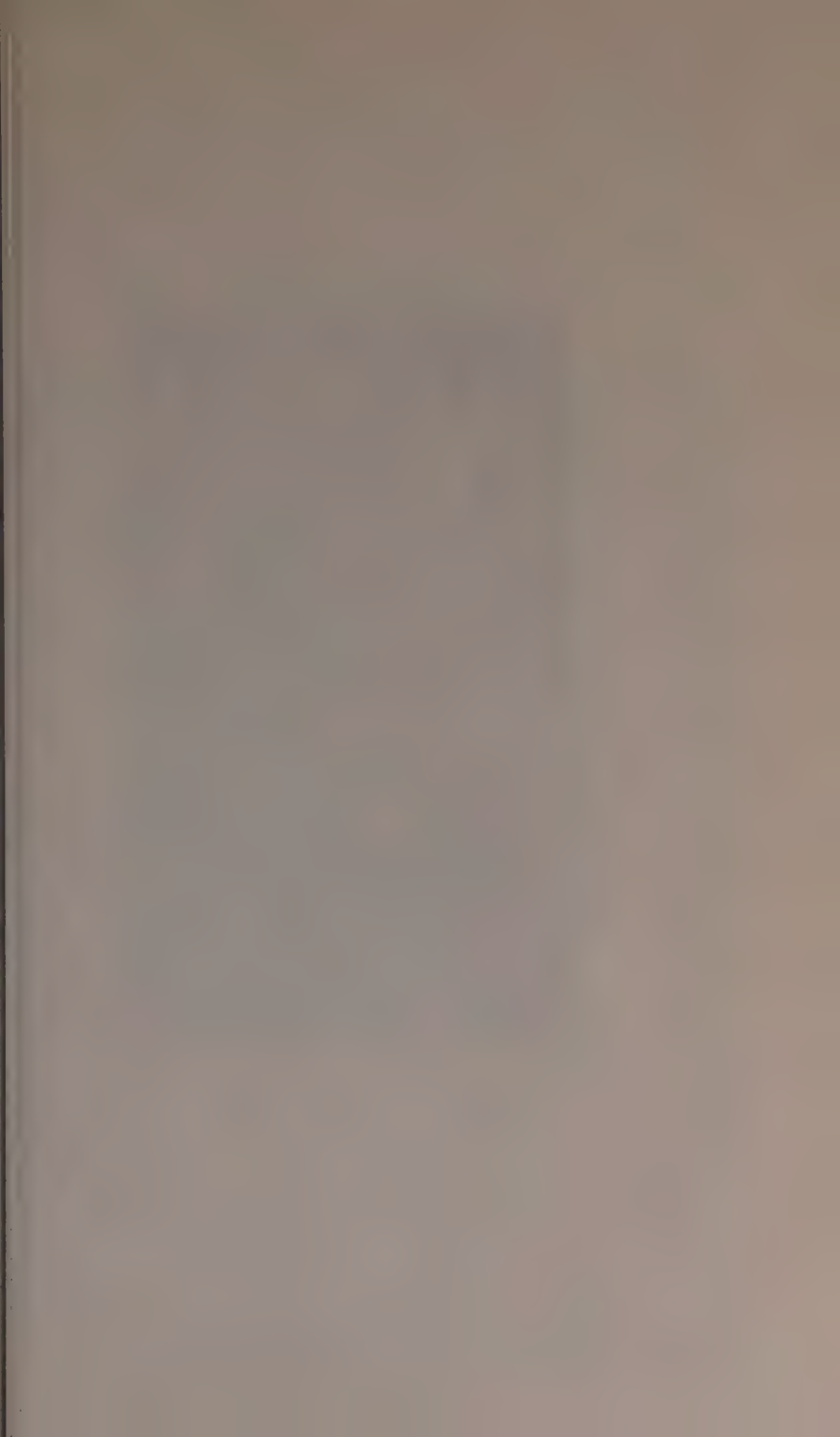
“In the west of Malaysia—say in Sumatra, since the present ethnologic position of Mentawai off the western coast of that island is most significant—the first stragglers of the Malayan swarm, too few to be dangerous, necessarily on their good behaviour, would be adopted into the Proto-Polynesian communities and undergo naturalization in speech and habit. Later, upon the coming of the irresistible body of the invader, this body of the naturalized Polynesian Malays would be the first to feel the attack and would scatter wherever their fleets could carry them, yet as soon as peace was made they would prove readily assimilable with their parent Malay stock. This provides a sufficient explanation why we find the most archetypal Malay at points so sundered as the Malagasey of Madagascar, the Punans, Klemantans, and Kayans of North Borneo, the several tribes of the Philippines, and why, in conjunction with the most archaic Malay, we find equally the purest preservation of the Polynesian.”

We need scarcely point out that the papers now publishing in this Journal (*‘The Lore of the Whare-wānanga’*), derived from the

traditional accounts of the early migrations of the East Coast Maoris, bears on Mr. Churchill's conclusions, and, we hold, supports them.

In conclusion we may congratulate the author upon thus having advanced another stage towards finality, to be marked by the issue of his contemplated work '*Samoa o le Vavau*,' which we understand has only been awaiting the issue of the three volumes of which the work under review is the third. We can only urge Mr. Churchill to devote his energies and industry to completing this last named work, for which, we can assure him, Polynesian scholars are eagerly looking forward.

And let us hope he has finally demolished for ever, the pernicious theory of the ethnic oneness of the Polynesian and Malay, peoples who belong apparently to two different classes of mankind, the Caucasian and the Mongolian.







AN OLD-TIME MAORI ARAWHATA OR LADDER  
Found at Parapara *Pa*, Taranaki.

## A MAORI ARAWHATA.

BY W. W. SMITH.

AMONGST a number of valuable relics found two years ago at the old Parapara *pa* of Ngati-Awa, near Pungarehu, South Taranaki, is an excellent and perfect specimen of an old-time Maori arawhata or ladder. It was discovered by one of the workmen when engaged draining the swamp on the eastern side of the *pa* at a depth of four feet from the surface. The magnificent old *pa* is located on a picturesque bend of the Waitotoroa stream, and is about two acres in extent. Before the coming of the settlers of the New Plymouth Company to Taranaki seventy-five years ago, the mud of the Parapara swamp had long been known to the Taranaki tribes as yielding a valuable purplish dye, which was extensively used for dyeing their beautiful flax garments, which also were important articles of barter with distant tribes. Mr. Layard, Junr., on whose father's property the arawhata was found, has sent me the following measurements:—"The ladder is 6 ft. 6 in. long. There are six steps. The bottom, or lower end of the ladder, is rounded off. The first step is 3 in. from the bottom; the second is 12 in. from the first; the third is 15 in. from the second; the fourth is 17 in. from the third; the fifth is 15½ in. from the fourth; and the sixth is 13½ in. from the fifth. So they are very irregular. It is rather hard to measure its thickness in back and sides, as the sides are somewhat rounded. The breadth varies from 3½ in. at the first step to 4½ in. at the sixth. The steps also vary as to depth, being 1½ in. deep at the first step to 1¼ in. at the sixth. The breadth at the bottom is 3½ in. in front, and 4 in. at the back; at the sixth step it is 4½ in. both back and front, the sides being not so curved." This well-preserved arawhata is made of hinau (*Elæocarpus dentatus*). As may be noted in the accompanying photograph the head is curved to a half-circle, the object being to enable the inmates of a stockaded or fortified *pa* to hang it on the highest cross-bar of the stockade to climb and look over at any time. Various forms of arawhata were used on which to ascend to the platform or door of the higher built *pataka* or storehouses. Long and heavier arawhata were also used by the Maoris when occupying rock *pa*, and others having high *maioro* or very steep or perpendicular earthwork walls. An illustration of the former is given in Hamilton's "Maori

Art," page 121, taken from an excellent sketch made in 1839 by the late Major Heaphy, showing an ascending series of three arawhata, *in situ*, at the old rock *pa* Waimate, or Orangi-tua-peka, at the mouth of the Kapuni River, South Taranaki. According to Major Heaphy's sketch, the steps of these arawhata were equidistant. The lowest of the series of three shows 15 steps, the middle one 12, and the one nearest the summit of the rock 13 steps. They, too, were probably made of hinau. The tree produces long straight stems of varying diameters which are often almost without branches. The wood is very durable and splits easily, which would be of great advantage when working it with stone adzes.

When visiting the late Sir Walter Buller's home nine years ago, on the shore of lake Papa-i-tonga, near Ohau, Manawatu, I observed a part of an old arawhata lying under a finely carved *pataka* or Maori storehouse, which latter is now the property of, and on exhibition in, the Dominion Museum, Wellington. It was in an almost crumbling condition from decay. The length was about five feet, and retained four steps. It was made on precisely similar lines to Mr. Layard's specimen but was at least thrice the breadth, and was much heavier made in all its proportions. In 1905 I saw at the old Maori kainga, on the hill near the Tarukenga railway station, near Rotorua, a similar but smaller fragment of an arawhata. It was apparently of great age, as it lay half-embedded in the soil, and was quite decayed. Although very few references have ever been made to Maori ladders and their uses, there could be no doubt but that they were extensively used for many purposes. Mr. Layard's pattern or type of an old-time Maori arawhata is probably one of the best preserved known at present. Mr. Layard has also found and collected a considerable number of several other equally valuable old-time relics of the Maori in the vicinity of the old Parapara *pa*, on whose property it is situated. He is a second cousin of Sir Austen Henry Layard (1817-94), the distinguished British diplomatist and Assyriologist, and is an earnest student of Maori ethnology. I would here thank Mr. Layard for the photograph of the arawhata, and for permitting me to take notes on other interesting specimens in his collection. Probably many more similar treasures to those found by Mr. Layard will be discovered in the district, and throughout New Zealand for thousands of years, just as they are to-day of neolithic Man in Europe.

# HISTORY OF NGATI-KAHU-NGUNU.

BY T. W. DOWNES.

## CHAPTER I.—CONTINUED.

**N**OW, before giving you Tamatea's journey up the Whanganui River," said my informant, "I wish to give you a fuller account of our ancestor's journey south, as told me by the old tohunga Matorohanga, many years ago." After Tamatea made his first visit to the South Island he landed at Whanga-paraoa, near Opotiki, but finding the place already occupied by a numerous people, he launched Taki-tumu again and sailed north to Muri-whenua (North Cape). On his arrival he encountered such a strong wind that he became terrified and consequently went on till he reached Hoki-anga, where he remained for a season. Again the roving spirit mastered the navigator, and again the great *waka* was launched, with its prow to the east. He reached Wai-apu, where he found a harbour for his canoe. As he could find no fires burning in that land he ordered the Horouta people to take up their abode there—an order they faithfully obeyed. They were ever afterwards known as the Ngati-Porou tribes. After settling these people, Tamatea went down the coast, and when opposite the site of the town of Gisborne, he discovered a rocky islet some seven chains long and about eight miles off the shore. As he required food he landed, calling the place Toka-ahuru. Here Tamatea caught so many *hapuku*, *moki* and *kohikohi*, that he composed a song to commemorate this fishing exploit.

On again he went in the direction of Nuku-tau-rua, and when near the shore, Tamatea's god Kahu-kura, who accompanied him in all his travels, pointed out another rock as a good fishing place. This rock Tamatea called Mata-kana, and again he spent the day in obtaining a further supply of fish to provision the canoe on its journey to Raukawa (Wellington).

When he reached this place Kahu-kura again pointed out a good fishing bank, which was named Taipu-noa, and after spending a short time gathering further supplies at this place Tamatea crossed the Straits on his way to the South Island.

He landed near the place where Lyttleton now stands, and after cooking his fish he climbed a hill, which he called Tama-totea, to see the lay of the country. Apparently he was disappointed with the view, for

he said to his men, "This place won't do, we must go farther on." So on they went, and when they were opposite Waiau, between the White Cliff and Wai-tangi, his *tohunga* Rua-wharo and Te Tu-rongo-patahi (Uenuku's grandson) said, "This place will do, we will turn in here." So the Taki-tumu was turned, but as they paddled in to the shore, lo, she stuck fast on a sand bank, and the united efforts of all the crew could not get her off. When Tamatea found himself in this plight he became very angry, and cried out to Rua-wharo, "What do you mean by this, have you brought me here to drown me?" Rua-wharo also grew angry, and standing up he called to the sea to rise to his help. Immediately a great tidal wave came to his assistance; the canoe was lifted right into the river, where they all held her fast, while the scour back of the great wave made that river the deepest in Aotea-roa. There the Taki-tumu went ashore, and there she still lies, the proud canoe that had braved storm and tide, that had carried the hardy navigators all the way from Hawaiki to Aotea-roa—truly a record to be proud of.


Thus Tamatea landed, and after surveying the country in the near neighbourhood, he journeyed right around the head waters of the Wai-tangi. Then he cut out a cave for a house (still there, said my informant), which he ornamented with carvings and paintings. He cut out this cave in order to preserve the *tuhituhi* (writing), which was brought from Irihia (beyond Hawaiki) by Uru-whenua and his three brothers. Tamatea brought this writing with him, painted on a stone called Komako-nui, and although the meaning of the writing was lost, it was still treasured in memory of their ancestors.

Questioned closely concerning this picture writing my informant stated that Te Matorohanga had described the picture writing very minutely, but the only figures remembered were the following marks:—

A long stroke ——— meaning *Haere mai* = Come hither

 *Kei whea koutou* = Where are you

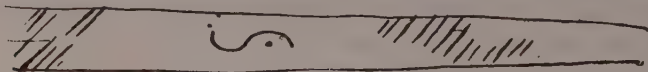
 *Hoki atu koutou* = Return back

 *No hea koutou* = Where are you from



= All insects

A further memory of this ancient picture writing is shown on the war call, which was cut on a blade of flax in the following characters,



meaning *kai te whawhai* (gather together for war):

The name of the cave where this writing was preserved was Te Ana Whakairo.



After Tamatea became fully established in the southern country he said to his people, the Ngati Wai-taha, "Let Puhi-whakaawe be your chief, and let him stay here as a '*rahui*' at this place." So he left Tu-te-whakaawe there as a landmark, and after he had adzed out a new canoe, which he called Te Karaerae, he travelled north, and as he was paddling through the Rau-kawa straits he saw smoke arising on the western coast, so drawing nearer to find out the cause of the fire, he discovered the Whanga-nui river, and accordingly entered it. When he neared the place where the Putiki *pa* now stands, Kahu-ngunu, Tamatea's son, thought he would like to dress himself, in case he found any people about, so he sent his slave Taukai ashore, and bade him gather some flax leaves, for he wished to bind his hair as befitting a chief. Taukai obtained what he sought at the Awa-rua stream (old mill stream below Putiki), and soon returned with a shining *harakeke*, which he duly stripped and then proceeded to dress the chief and tie up his hair in the usual *putiki* (top-not); but while he was arranging this head gear, some of the flax proved rotten and broke; a second attempt also failed owing to the *muka* breaking, but in the end Taukai finished his work, after which he was strictly *tapu*. When the flax broke the second time Kahu-ngunu said to his father, "This is not like the *whara-nui* (a certain kind of flax) we obtained on the East Coast." Tamatea, replying said, "Putiki-whara-nui-a-Tamatea-pokai-whenua, shall this place be called. (This name, probably the longest in New Zealand, was afterwards shortened to Putiki-whara-nui, and still later to plain Putiki.)

Now, when Turi of the Aotea, heard that Tamatea had come to Whanga-nui, he ordered his people to gather a great present of food, and when all was ready, he and his tribe travelled from Patea to Putiki-whara-nui to visit Tamatea.

When the party arrived Turi presented the baskets of *kumara* and *taro*, *hinau* and *aruhe*, of preserved *kiore* (rats) and *kereru* (pigeons), of bread made from the *raupo* flowers, also roots of the *ti*, as well as all the other foods obtainable in the new land, and after the feast was over the visitors stayed with Tamatea for a long time, and they all dwelt together.

After a time Turi's daughter, who was married to a man named Kawa-kai-rangi, fell in love with Uhenga-ariki, Tamatea's brother. She told her desire to her mother Rongo-rongo, who, after talking the matter over with Turi, decided that as Tane-roa's first husband was a nobody, she should be given to Uhenga-ariki. So Turi and Rongo-rongo went to Uhenga-ariki, and said, "We have now been with you a long time, we have dwelt together from the *whitu* to the *waru* (7th to 8th), i.e., spring to the autumn, but we must now depart to our own place. Before we go, we wish to give you our

daughter Tane-roa as a wife, for she is willing to take you as a husband." As this saying pleased Tamatea and Uhenga-ariki, they were married, and on the occasion of the marriage, Tamatea gave Turi's daughter the great adze Awhio-rangi, which cut a path through the storm on the way from Hawaiki. (This axe has recently been found at Patea, after being lost for many generations. There is in the Whanganui museum a large cast called Turi's axe, but I think there must be some mistake, for since its recovery a few years back, it has been guarded with jealous care, and no Pakeha eyes have ever looked upon it.)

After his guest had departed, Tamatea enquired about the fire that he saw inland, and he said to his *tohunga* Rua-wharo, "Where is the fire that I saw from the sea?" The *tohunga* replied, "That fire was kindled by our elder brother, who is far inland." When Tamatea heard this, he bade his five *tohunga*, who had previously adzed out the great Taki-tumu, build another *waka* large enough to take the whole party up the river. So the *tohunga* set to work, and by and bye the Taka-reira *waka* was ready to be launched, and after the usual ceremonies, Tamatea went on up the river seeking for the fire of his elder brother.

When the party reached a place about twenty-six miles above Parinui, Tamatea noticed a rock jutting out of the cliff, so he said to his men, "We will land here." After they climbed to the cliffs above, Tamatea took one of his slaves, covered him with *kokowai* (yellow ochre) and then let him down by means of vines, on to the rock that he had noticed projecting out into the river. He left him there; called the place Te-ure-o-Tamatea, and continued on his journey up the river. (Until very recent years this rock has been annually painted by the natives of that place in memory of this old ancestor.)

When he reached the upper rapids, he cut down a huge totara tree and then made *rau-awa* (side-boards) for the canoe, one of which was called Tanga-wai, and the other Tanga-hoe; and as soon as this work was accomplished they commenced to build a great dam in order to get this canoe up one of the rapids. ("I don't know how in the world they did it," said my informant, "for it was a tremendous work of which remains can still be seen, but build it they did, and continued their course up stream.") Before they reached their journey's end, two more dams had to be constructed, one of which was named Tu-horo-matangi, and the other Riri-atau, both of which are still to be seen, and the names known to the Maori.

Eventually they reached the head waters of the river, and from there they proceeded to drag their canoe overland to Taupo, a difficult undertaking, which they eventually accomplished. At Pōwaru they were unable to obtain provisions, and so had to go for

eight days and nights without tasting food. Consequently that place was ever afterwards known as Po-waru (eight-nights).

From this place Tamatea sent his god to Roto-a-Ira, and when he found that food was to be had at that place he proceeded thither, and reached Pou-tu on the eastern side of the lake. This place was so named because, when Tamatea arrived at that place, he stood resting on his staff, while he surveyed the district. Again he travelled north and rested at Wai-hi, south end of Lake Taupo, from which place he went on to Tapuae-haruru, where he lost his canoe and also his god Kahu-kura at the Huka-nui falls.

After this mishap, Tamatea went on towards the East Coast, and as he neared the Wai-au pa at Whakatane, he saw fire in the distance, so he sent on his eldest son Rangi-nui with twenty men to endeavour to obtain food for the rest of the company. On reaching the settlement, Rangi-nui found Tamatea-a-moa adzing out timber for a house. He sat down and watched him working for a time, and then he found fault with Tamatea-a-moa's work saying, "See, you are leaving a lump there and taking too much off here." Tamatea-a-moa stood these insults for a time, but as they continued, he became very angry, and, throwing the adze at Rangi-nui, he said, "How dare you insult me in this manner?—Who are you, that you should teach me—You had better do it yourself." As Rangi-nui picked up the adze, Tamatea-a-moa whispered to his men to hasten to the pa in order to gather firewood and stones in abundance, for he was determined to kill and eat the whole company, because of the insulting behaviour of their leader. So the men hastened away and prepared the twenty-one ovens as directed.

When Rangi-nui picked up the adze, he selected two of the roughest pieces of wood from the pile, and placing one foot upon each log, he adzed the two together, working on one till he had adzed back to his feet, and then adzed at the other, and all the time drawing his feet back, as the work proceeded. By this time all the people had gathered from the pa, for they had heard that the company of strangers were to be killed. They saw Rangi-nui at his work on the two boards at once, Oh! how beautiful was the adzed work, they had never seen anything like it before. So pleased were the people, that Tamore, Tamatea-a-moa's son, said to his father, "Why would you kill this stranger who has come only for food; he is a grand man and certainly knows how to adze, for his work spoils ours (by comparison)." Then Tamatea-a-moa called out to Rangi-nui, "*Ko wai koe; no hea koe?* (Who are you, where do you come from?)" Rangi-nui, throwing down the adze, replied, "I am Rangi-nui, your relative; do you not know me?" On hearing these words, Tamatea-a-moa trembled with fear, for were not the ovens already heated? He said to his people, "I am in an awful fix, what shall I do, so that these people may not

discover our previous intentions?" He then gave orders, and ten of his own slaves were quickly killed and dressed, and by the time the party reached the pa, all was ready. But to make quite sure that no harm would come from his recent behaviour, Tamatea-a-moa gave Kura-pori to Rangi-nui as a wife for him.

Now Rangi-nui was recognised by all as a *tino tohunga* (great priest) and a house was built for him called Hamako-rau. It was a magnificent house, and in its building a different adze was used for every post.

While the people were engaged building this house, Rangi-nui said to Tamatea-a-moa, "I came here to get food for Tamatea and his people; send food, therefore, lest they starve. As for me, I am content to stay with you." So he dwelt there, and from him descended several of the Whakatane tribes.

After meeting Tamatea-a-moa, Tamatea went back to his pa at Hoki-anga, where he made *kumara* plantations, and stayed there for two seasons (*e rua nga nga huru*), and on leaving at the end of that time, he left another son behind from whom descended the Ngai Tamatea tribe.

As Tamatea travelled along the East Coast he made enquiries concerning the original inhabitants and their canoes. At Wai-te-mata he saw the Ngati-Wahine-iti, and as usual asked, "What canoe brought you here?" They replied, "Toi brought us here." Again he questioned them and said, "Did all the people come with Toi?" and they replied, "All but Rangi-tane who are further south." On hearing this Tamatea again set out in his canoe and came to the place where Gisborne now stands, where he met a Rangi-tane chief named Rangi-tau-ira, and from him he made enquiries concerning the lay of the country. Rangi-tau-ira replied that the country was poor, no eels or fern root, nothing but bush; but, said he, "Go on to Nuku-tau-rua; there you will find the two chiefs Rua-wharo and Tu-pai, and they will show you where plenty of food may be had." On receiving this report, Tamatea journeyed on till he came to the Maunga-kahia pa, where he met with the two chiefs already mentioned, and they at once satisfied the traveller by informing him, that there was plenty of fern root inland, and *paua* on the coast. On hearing this, Tamatea decided to look over the district for himself, so he enquired the name of the chief at Wai-roa. He was told that Wha-tonga was the chief at that place, and as he wished to go and visit him a man was sent to accompany Tamatea and show him the way. Reaching a lake called Whakaki they found Wha-tonga putting up eel weirs, and after the greeting, Tamatea made his usual enquiry concerning the food supply.



Whatonga's reply was, "There are eels in the lake, fish and *paua* in the sea, fern root in the open land and *mamaku* in the bush, and on top of all this, the birds."

Tamatea then asked about the country, and Wha-tonga replied, "*Kai te pai te whenua, kahore he tangata.*" (The land is good, only one thing is needed, that is man.)

Again Tamatea questioned Wha-tonga concerning the boundaries for his people, and Wha-tonga replied, "My son Tara is at Whanganui-a-Tara (Wellington) and to that place do our boundaries extend." Tamatea said, "Then there is no room for me," but Wha-tonga silenced him with the one word—"Plenty."

Pleased with the new country he had discovered, Tamatea travelled back to Hoki-anga, bearing the news, and when he reached the *pa*, he said to his son Kahu-ngunu, "You had better follow your elder brother and sister Rangī-nui and Ira-nui." So Kahu-ngunu went to Whakatane where he stayed with his sister one season, and the reason he left was this:—Ira-nui had a net set in the river, and when it was dragged on shore, it was found to be full of *kaha-wai*, *patiki* and other fish.

Kahu-ngunu immediately commenced selecting the large fish for himself, and Ira-nui became angry at seeing him take all the big ones and leaving only the little ones for her; so she picked up one of the largest of the fish and threw it at her brother, who also became angry, and straightway left the place for the Titi-rangi *pa* (at Gisborne).

Kahu-ngunu had not been at this place very long before he noticed smoke in the distance, so he said to the people, "Whose is the fire that I see up the Wai-pawa river?" A man named Pu-konohi replied, "Those fires belong to Rau-pani and his people." When Kahu-ngunu heard this he decided to take a trip up the river, for Rua-pani was his uncle, and he wished to meet him.

When he reached the *pa* he found that Rua-pani was away in the bush after birds, but he found the daughter at home and she said, "I will go and tell my father you are here," So off she went and as soon as she saw her father, she called out, "There is a man at our house, a great tall man, with a big top-not. When he sits down the heads of our men only come to his shoulders. With him are six other men, but they are all small like our men."

When Rua-pani heard this description he knew at once that it was his nephew Kahu-ngunu that had come to visit him, so he hastened back, and when at some distance, he saw Kahu-ngunu, and said to his daughter, "Yes, it is your brother (cousin)." After a time Rua-pani said to Kahu-ngunu, "You had better have a wife," so he gave him his daughter's child Rua-riri-tai, and from this union sprang the great



Ngati-Kahu-ngunu tribe, who have occupied the Gisborne district ever since.

After a time Tamatea became sad because all his children were away, so he decided to visit them. He went, first of all, to Te Whenua-nui *pa* (at Gisborne) and then up the Wai-pawa river to the *pa* where Kahu-ngunu dwelt (past Ormond).

The night he arrived the people dined on *tiaki* birds, and later on the same night a child was borne to Kahu-ngunu. When Tamatea heard of the birth he said, "Let the child be named Rua-herehere-tiaki, and may she and her issue be *taniwhas* of this place for ever."

From Wai-pawa Tamatea travelled on to Whakatane, to see his daughter Ira-nui, and from there he went to Here-taunga (Hastings). From Here-taunga he travelled inland (detailed in "Early History of Rangi-tikei," Trans., Vol. XLII). After which he travelled through Whanga-nui on his way to visit Turi at Patea. He stayed only a short time at Patea, but he left his *tohunga* Rua-wharo behind, telling him to bring some seed of the *kumara* of the sort known as Tu-rangi, which injunction Rua-wharo faithfully obeyed, three seasons later.

On leaving Patea Tamatea again went north, and again met his son at Wai-roa. On enquiring why he was there Kahu-ngunu replied, "I have taken another wife, whose name is Rongo-mai-wahine, and have come to see her." Tamatea said, "You should not be living here. This *pa* is too flat; you cannot protect it. Go on to Nuku-tau-rua and on the precipitous land at that place build a *pa*, so that you can resist your enemies if attacked at any time." So Kahu-ngunu took his father's advice and removed to Nuku-tau-rua where he built the Maunga-kahia *pa* and also a large house which he called Rangi-hau-papa, after a house in Hawaiki belonging to the chief Puhi-whakaawe of the Ngati-Kopeka tribe. After this house was furnished Kahu-ngunu presented it to his wife, saying, "This house is for you and your children."

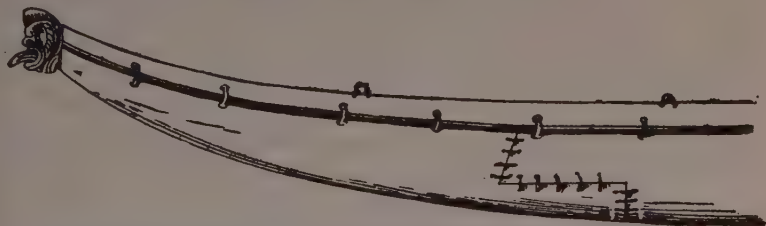
After seeing Kahu-ngunu well established in his new *pa*, Tamatea went north again to visit his children Rangi-nui and Ira-nui at Whakatane, and when he arrived at their *pa* he said to Ira-nui, "You had better go and see your brother Kahu-ngunu, for you parted in anger, but he is now willing to make the peace." Ira-nui replied, "I am ready to go at once," and, taking a small party with her, she set off immediately to make peace with her brother.

When she arrived at the *pa* she found that Kahu-ngunu was away in the bush making a canoe. The people of the *pa* endeavoured to detain her till Kahu-ngunu should come home, but she refused and said, "I must go and find my brother." When she came to the place in the bush where Kahu-ngunu was working, she found he had finished the body of a canoe and was fixing the prow and stern pieces by tying them on in the old way (called *tuporo-haumi*) by straight

joints. (A canoe built in this way depended largely on the *rua-awa*



or side-boards for strength and rigidity. It was affirmed by my informant, that all the Hawaiki canoes were built thus.) She showed Kahu-ngunu the new way of dovetailing the pieces in, effectually if not modestly illustrating what she meant by lying down and placing her brother's legs each side of her own.



Soon after her arrival Ira-nui gave birth to a child, and because of an incident that happened at the time, the child was called Ewe-kai-anga-i-te-karoro.

While Ira-nui was at her brother's pa Tu-tamure's sister, Hine-tera, married one of the Itanga-mahaki people, who was a lazy, good-for-nothing sort of fellow, as she soon found out to her cost. (My informant could not recall this man's name.) One day, when beating fern root, she said aloud, though speaking to herself, "I suppose it will be always the same here—nothing to eat but fern root, and plenty of work to get that;" afterwards, when she took the prepared fern root to her husband, who was lying inside on his mat, he said, "What was it that I heard you grumbling about out there?" and she replied, "I merely said, that I supposed we would never have anything but fern root to eat at this place." He answered, "What then do you eat in the part of the country that you come from?" (Whakatane) and she replied, "Oh! we have fish in plenty, *para* and *kuku* on the shore, and birds and eels inland. Food is plentiful, and can be had without work; indeed, we have a proverb there which says—'Our women can pick up food without stretching for it.'" "Very well," he replied, "perhaps we will prove your words before many days are over." Taking the hint, she sent one of her own men, named Toko-tu, back to Whakatane with a message to her brother, that at the beginning of summer his brother-in-law would probably visit him with a large party. So Toko-tu hurried away, reached Whakatane and Wai-au, and delivered his message.

On hearing from his sister, Tu-tamure said to all his people, "Half of you go to the sea, gather and dry all the fish you can, and the other half go inland after *weka*, *tuna*, *manu* and *aruhe*, and have all the *whata* full before *Matahi o te tau* (December)."

After this Hine-tera's husband went round among all his people and invited them to his brother-in-law's place at Whakatane, saying, "I want you all to go and eat up all their food, for my wife has been boasting about her country, and I wish to shame her." So a party of between two and three hundred journeyed to Whakatane and there they stayed a long time, but all the time they were there, food in abundance was placed before them, and although they ate all they could, they could not diminish the visible supply; and as they were doing no work, nothing but eating, they became fat and unhealthy. Some of the people said to Tu-tamure, "You are wasting all this food on us." He replied, "What, have you never heard the proverb—'Our women pick up food without stretching for it?'"

After failing to eat out Tu-tamure, the people went on to Wai-au, where the same thing happened. They now recognised that they could not stay longer without breaking the ordinary rules of courtesy so intimated their desire to return to their own place.

When Tu-tamure found his brother-in-law was going home, he said, "Stay but three days longer—I wish to prepare a parting feast for you." So he built a great stage, an immense affair, and covered it with baskets and calabashes of food, and when all was finished, presented the whole pile to his brother-in-law as a parting gift, saying, "All this is for you, take it home with you." His brother-in-law replied, "We cannot carry what we have already eaten, how can we possibly take this?" Tu-tamure replied, "If you cannot carry it, allow me to send my men to carry it for you." But his brother-in-law replied, saying, "You are making me feel very small. Keep the food and I'll depart." The party then left for home, travelling by the Ohiwa track, which came out at Wai-pawa and followed the river to Te Arai, their *pa* at Gisborne, but before leaving, the husband said to his wife, "You stay behind and bring me some *kumara* and *taro* seed while I go on with the party." After her husband reached his home he ordered three brothers to prepare and fence in a small plot of land so as to be ready for the expected seed. The plot was so small, probably less than half an acre in extent, that it was referred to ironically as Marae-whare. Soon Hine-tera was observed approaching with a large escort, and when the party arrived it was seen that there were twenty men, each carrying a basket of *kumara* and *taro*. Next day Hine-tera found that there was no food in the *pa* for her Whakatane escort, so she said to them, "There is no food here for you my men, you had better get away to the creeks and catch eels and also dig fern for yourselves or you will starve." On hearing these words, Hine-tera's

husband was angry and ashamed, so he went away to Te Karaka so as to be out of the way. After they had provided food for themselves, Hine-tera looked at the prepared plantation, laughed, and then set her people to work to enclose a much larger area, and also to sow the seed they had brought with them. After this was done, they returned home, and when the absent husband heard they had gone, he came back from Te Karaka to see his wife; he looked around, he saw the large plantation and growing *kumara*, and again he felt angry and ashamed. So off he went again, this time to Maraë-taha of the Ngai-Tahupo people, where he took up his abode. After a time Hine-tera found out from an old woman named Te Hapu where the absconder was staying, so off she started to try to find him; but as she neared the *pa*, her husband saw her, and said to the people, "Here comes my wife, I am off to Taka-ra-roa; when she comes, don't tell her where I am, but kill her." The people said, why should your wife be killed?" and he replied, "I will never be governed by a woman." When Hine-tera arrived she enquired after her husband, and was told that he had just gone to Taka-ra-roa, and had left a message that she was to be killed. The people further advised her to return home, and not to follow him further as she would surely be killed, but she replied, "I must follow him, for I love him."

As she neared Taka-ra-roa, her husband again saw her coming, and he said to the people of the *pa*, "See, here is my wife following me, I am going to Nuku-tau-rua to get out of her way. When she arrives kill her." On her arrival, a man named Te Toko-o-te-rangi promptly went behind her and struck her down.

When the news reached Tu-tamure that his sister Hine-tera had been ordered to be killed by her husband, he got together a great war party of over fifteen hundred men, four hundred of whom he sent by the Wai-au road, through Wai-roa to Gisborne, and the rest by sea in twenty-five great war canoes, each manned by fifty warriors. Tu-tamure instructed the four hundred that if they reached the place first, they were to wait at Whenua-nui, and in the evening were to light a fire on Titi-rangi hill, near the mouth of the river. If the canoes reached the place first, they were to do likewise. The overland *taua* arrived first, and shortly after they reached their destination they saw a fire on Titi-rangi, so they lit their own answering fire on Whenua-nui, and that night they met. They first of all built a fortified *pa* there, and then avenged the death of Hine-tera by slaughtering the people all around. After they had obtained satisfaction at this place, they went on to Taka-ra-roa, where they killed the murderer Te Toko-o-te-rangi and a great number of his people.

Seeing a *pa* on the top of a hill near the sea, Tu-tamure decided to attack, although he did not know to whom it belonged. So he surrounded Maunga-a-kahia where Kahu-ngunu was staying with his



wife Rongo-mai-wahine. After several days fruitless fighting the besiegers became short of food, they were living on fish only, so orders were given to hasten the siege. The men were commanded to bring in bundles of dry fern, and at a given signal, when the wind blew in the proper direction, they were to rush in and pile their bundles at the foot of the palisading and set fire to the heap.

The inmates of the *pa* could do nothing but look on; so Rongo-mai-wahine, Kahu-ngunu's wife, went to her husband, whom she found lying asleep on his mat, and, waking him up she said, "Why are you sleeping here, when we women are about to be burnt up? Why don't you get up and do something?" So Kahu-ngunu climbed up on to the *puwhara*, and looking down he saw the multitude of the war party who had come up against him. He called out and said, "Whose war party is this, and where do you come from?" Tu-tamure, who was standing on a rock by the sea, shouted back, "When you see a little ripple coming over the sea, you will know that I am Tamure." (They were waiting for the breeze to light their fire, and the word Tamure is the Maori name for the schnapper fish which is often detected by a ripple on the water.) "Ah," replied Kahu-ngunu, "then you are my eldest brother's son," and the other replied, "Yes." Then said Kahu-ngunu, "Have you the power to draw off this great *taua* that is surrounding my *pa*?" and Tu-tamure replied, "Yes, to a man, I have that '*mana*.'" Kahu-ngunu then called out, "I am Kahu-ngunu of Tamatea-nui," and when Tu-tamure heard these words, he called all his people to the sea-side, and told them that it was his uncle who commanded that *pa*, and that he wished all further hostilities to cease.

Then Kahu-ngunu said to his wife, "Dress up our youngest daughter and let her be given to Tu-tamure for saving our lives." So they dressed Tauhei-kuri, and gave her a stone *mere* called Titi-nga-punga, and said to her, "When you get down to the war party give this '*patu kohatu*' to Tu-tamure, your future husband." Kahu-ngunu then led her out of the *pa*, and when outside he called out and said, "Where are you, Tu-tamure?" Tu-tamure stood up and said, "Here I am, what do you want?" Kahu-ngunu then said, "Come hither and meet your near relation Tauhei-kuri." Then the father led his daughter down a spur, and Tu-tamure came to meet her, and when they met, the girl handed the *onewa* to Tu-tamure, saying, "Here is Titi-nga-pounga which is given you as a peacemaker." But the chief would not take it. He said, "No, wait until the peace is made, and then I will accept it." So they rubbed noses first, Tu-tamure saying, "The nose before the eyes," and after this ceremony he accepted the present, and the lady also, and peace was made, Kahu-ngunu saying, as he parted with his daughter, "Let her be your wife, and may she be the mother of *taniwhas*."



After her father had left her Tauhei-kuri noticed that the man she had been given to was old and half blind, and she was more attracted by his brother Taipu-noa, who came over to her and spoke to her. Tu-tamure, seeing this with his half closed eyes said to himself, "This woman has a fancy for my brother, I wonder why, seeing she was given to me by her father." So he went away by himself, and coming to a pool which the retreating tide had left in the rocks, he sat down and looked at his own reflection. Then he saw that he was very ugly, having a flat nose and being wall-eyed. On making this discovery, he thought it was no wonder that she passed him by, so going to his brother he said, "You take her, for she will be happier with you than with me, and may her father's words come true—'May she be the mother of *taniwhas*.'" (Her father's words did come true, for in direct descent from her can be traced such great chiefs as Te Kani-atakerau, Tama-nui-te-ra and others.) After this the war party returned home.

When Rangī-nui's child, Uenuku-whare-kuta was born, a great *hakari* or feast was held to celebrate the event. Fifty dogs were presented by Tamatea-a-moa to feed the child, and their skins were to clothe him. The same chief also presented fifty slaves, twenty-five of whom were young girls, and twenty-five young men, whose duty it was to look after the child. From this time onward Rangī-nui continued to live on at Whakatane, and his descendants are the people of that place at the present day.

After the feast was over, Tamatea asked Tamatea-a-moa, to provide him with a canoe as he wished to go to Hoki-anga, and his namesake replied that he was sorry that he had nothing but a *tiwai* (fishing canoe) to offer, but Tamatea said, "As long as it will take me home I will be satisfied." So he took the canoe and returned to Hoki-anga, where after a time he built a strong *pa* on the top of the hill; but after it was built he discovered that he could not obtain water, so he called the *tohungas* and ordered them to call on their gods for this necessity. The 'atuas' answered the incantations by supplying a pool, and as Tamatea did not wish this 'gift of the gods' to become common by his people washing their food or bathing in it, he made the pool *tapu* and placed two seals in it, and there the two animals may be seen to-day.

When the *pa* was all finished, Tamatea felt sick with desire to see his two sons again, so he travelled away to Whakatane to see Rangī-nui, then on to Repo-ngaere (Gisborne) where he stayed for a time with Kahu-ngunu and Rua-pani. Off again he went, this time to Nuku-tau-rua to see his old *tohunga* Rua-warō, who, with his brother Tu-pai, had settled at that place. Again the restless spirit stirred within his breast and away he went to Whanga-nui-a-Tara to see Tara, and also to obtain an idea as to the capabilities of the soil at that

place. Still on the traveller went, across the straits to see Tu-taka-hinahina, who was staying with Puhi-whanake at Wai-au. He dwelt with the Ngati-Wai-taha people at that place for a time, and before he left for his home in the north, he advised the people to continue living at that place, and to hold fast to the land.

Tamatea returned, calling at each place where his people were established. When he again met Kahu-ngunu after travelling through Here-taunga, he told him that the Ngati-Mamoe, Ngati-Rua-tamore and the Tini-o-maru-iwi people from the south were occupying Here-taunga, and he advised his son to take this place as soon as his family was strong enough, "Stretch your eyes wide open," he said, "and keep them stretched." Kahu-ngunu remembered these words, and in his grandson's time Hawke's Bay was conquered by Rakai-hiku-roa.

Kahu-ngunu  
|  
Kahu-kura-nui  
|  
Rakai-hiku-roa

After travelling through the Ure-wera country, Tamatea met his other son, Rangi-nui, and his parting words to the young man were, "This place is poor, and not fit for you to live in. You had better go south to Ara-pawa, the place named by Kupe, when he travelled round the islands. There the land faces the east and the backbone is on the west, and in that place you can cast your eyes to the far horizon." But Rangi-nui replied that he was getting old, and as his people liked the place where they had settled, he would not remove. Then Tamatea went on to Hoki-anga and there he died. His body was placed in a cave at that place, but afterwards his bones were removed to the Whare-korero cave at Gisborne. Where the bones of Kahu-ngunu, Rangi-nui and Rua-pani also rest.

"Before I finish giving you the travels of Tamatea," said my informant, "I wish to give you his descent from Uenuku, as recited to me by the old Wai-rarapa chief Henare Potae."

Ko Uenuku	75 A.D.
Te Puu	
Te Weu	
Te Rore	150
Te Aka	
Katipa	
Taketake	
Te Kune-iti	250
Te Kune-rahi	
Te Ahunga	
Te Aponga	
Te Ngaoko	350
Te Piere	
Te Ngatata	

Te Ngawha	
Te Ki-ita	450
Tamaku-rangi	
Rangi-nui	
Tāne-nui-a-rangi	
Uru	550
Ngana	
Waiho-ki-te-rangi	
Tahuto-kuru-mai-rangi	
Te Ao-tu	650
Te Ao-hore	
Te Ao-tarua-aitu	
Te Ao-mata-kaka	
Mo-uriuri	750
Mo-rekareka	
Mo-hiku-tu	
Mo-hiku-tohe	
Mo-hiku-pae	850
Mo-hiku-i-tauira	
Whiro-te-tipua-o-mana-tu	
Ta-wakewake	
Ta-whangawhanga	950
Tama-ki-te-hau	
Tama-ki-te-kapua	
Te Haerenga-awatea	
Toi-te-Hua-tahi	1050
Oho	
Tipu-ki-rua-rangi	
Puhi	
Rere	1150
Tata	
Maika	
Ira-manawa-piko	
Tamatea-nui	1250
Tamatea-roa	
Tamatea-mai-tawhiti	
Muri-whenua	
Tamatea-pokai-whenua	
(Taki-timu waka)	1350 A.D.
Kahu-ngunu	

Twenty-two generations more to people of the present day.

*(To be continued.)*



## PROCEEDINGS.

### POLYNESIAN SOCIETY.

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A MEETING of the Council was held in the Technical College, New Plymouth, on June 29th. Present Mr. S. Percy Smith (President), Mr. M. Fraser, Mr. W. L. Newman, Mr. J. B. Roy, and W. W. Smith, Honorary Secretary.

The President in resuming the chair, after an absence of sixteen months spent in Europe, thanked the Council for again appointing him President of the Society.

A large amount of correspondence was read and considered, and the Honorary Secretary was directed to reply to the numerous letters of inquiry received.

New members:—The Rev. A. B. Chappell, M.A., New Plymouth, and Mr. E. W. M. Lysons of New Plymouth, were elected members of the Society.

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## OBITUARY.

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WE regret to announce the death of one of our old members in the person of Mr. G. H. Davies of Karori, Wellington, who died recently. Mr. Davies was an excellent Maori Linguist, and occupied for many years the position of Chief Interpreter to the Native Department. He was a great collector of Maori words and phrases, more particularly their proverbs; besides which we owe to him the preservation of many Maori legends and stories, many of which have appeared in our 'Journal.' Mr. Davies was a quiet unassuming man of a genial and pleasant personality.

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WE have also lost another member by death during the month. Mr. Clement W. Govett passed away after an operation on his throat. He had been a member of the Society for about ten years, and though never taking an active part in our proceedings, was always interested in them. His activities lay rather in a different direction, and the Church and the Pukekura Park, New Plymouth, will suffer from the loss of his liberal help, and the active interest he always took in both. He was a most public spirited man, whose loss will long be deplored by his fellow townsmen.

## WAHI II.

# TE KAUWAE-RARO;

ARA: NGA KORERO TATAI O NEHE A NGA RUANUKU  
O TE WHARE-WĀNANGA O TE TAI-RAWHITI.

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### UPOKO VIII.

(Na te Matorohanga etahi o enei korero, na Pohuhu etahi.)

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Te whakapapa o Iwipupu, me tona uri-atua—Te Whiti o Poutama—Uenuki-titi—  
Moeahu.

TE WHAKAPAPA TENEI O IWI-PUPU, O TONA URI ATUA.

(NA TE MATOROHANGA ENEI.)

[KIA moiho nga kai korero i tenei Upoko VIII. ko enei mahi a nga tupuna, i mahia e ratou, i a ratou e noho ana i Hawaiki, ara, i te motu e kiia nei te ingoa i naia nei ko Tahiti. (Na Te Etita.)]

**K**A whakamaramatia i konei, ko Iwi-pupu he wahine tuatoru na Tamatea. I te wa e moe ana ia i a Tamatea, te mahi a Iwi-pupu he moemoea. E moe ana raua ko Tamatea i te pō, ara e hikahika ana, ka rongo a Tamatea, e horu ana te manawa. Ka ui iho a Tamatea ki a Iwi-pupu, “E aha tena e horu na to manawa?” Ka ki ake a Iwi-pupu, “Ko koe tonu e tahakura ana ki a au.”

E pera te mahi a Iwi-pupu i nga po katoa. Ka tae ki tetahi wa, ka haere a Tamatea ki tetahi atu kainga; moe tonu atu ki reira. Ka noho tonu a Iwi-pupu i roto i to raua whare i Tonga-nui; e whatu-whatu ana i tona kahu. Ka roa ka titiro atu ia ki te marae o to raua kainga; e whanatu ana a Tamatea, kaore i tika ma te whatitoka o te whare, tomo ke atu ma te matapihi; ka ki atu kia moe raua. Ka mutu ta raua moe, ka hoki ma te matapihi ano, katahi ka haere atu, ka roa e haere ana ka maiangi-haere nga waewae ki runga ki te rangi. I mua ake o tona haerenga ka ki atu ki a Iwi-pupu, “E whanau to tamaiti he wahine, me tapa e koe he ingoa ko Uenuku-titi: E puta e koe he tane, me tapa e koe ko Uenuku-rangi.” Ka mea atu a Iwi-pupu, “E whakarere ana koe i a au, ina te ahua o to poroporoaki?” Ka peke ia tera ma te matapihi o Tonga-nui haere atu ana.



No te hokinga mai o Tamatea i tetahi ra ka ui atu a Iwi-pupu, "I hoki mai ano koe inanahi nei?" Ka kiia atu e Tamatea, "Kaore! Katahi au ka hoki mai." Ka ki atu a Iwi-pupu, "Ko to ahua tonu; ko Uenuku-rangi e tahakura nei i a au i nga pō." Ka korerotia atu te poroporoaki a Uenuku-rangi ki a ia. Ka ki atu a Tamatea, "E pai ana! Katahi au ka mohia koina ia to tane, e whatiwhati nei to hope." Ka tikina e Tamatea tono tahā-popo, i te tuarongo e whata ana, ka kawea ki runga i te turuma, ka tukitukia; koia ra hoki te taunga mai o Uenuku-rangi ko taua tahā—i noho ano taua atua ki taua tahā-popo.

Ka roa, ka whanau te kopu a Iwi-pupu; kua whakaahua katoa te tamaiti he wahine, engari kaore ano i whakatangata. Ka kawea e Tamatea ki runga ki te tuāhu-kotikotinga o tona mahunga, ka roa, whanatu ai ki te tiki kia kawea ki roto ki te toma; kua kore. Titiro atu ai, e tu mai ana a Uenuku-rangi i te moana, a Hine-korako, ka mohiotia i kona kua riro i a Uenuku-rangi te tamaiti.

I muri o tenei ka hapu ano a Iwi-pupu, ka whanau te tamaiti, he tane. Ka rite nga ra e kawea ai te tamaiti kia purea ki runga ki te tuāhu; ka mutu ka kawea ki te wai tohi ai. I tera wa e tao ana te umu-tuā o Kahu-ngunu; ka tu a Kahukura, a Hine-korako i te taha o te moana; ka pohehe nga tohunga me nga tangata na ta ratou mahi i tiki mai ai nga atua nei. Ka haramai a Kahukura, a Hine-korako ki runga ki te tuāhu. Ka kitea i reira tetahi kotiro, kaore ratou i mohio. Ka haere taua kohine ka tae ki te matapihi o Tonga-nui; ko Ihu-parapara raua ko Iwi-pupu, i roto e noho ana. Ka karanga mai kia tomo mai ki roto ki te whare. Ka tomo ke atu ma te matapihi, ka noho i runga i te moenga o Tamatea. Ka riri a Ihu-parapara, ka ki atu, "He aha koe i tomo mai ai ma te matapihi, takahi ai i te moenga o Tamatea? Tē tika mai ai ma te whatitoka? Na wai koe?" Ka ki atu taua tamaiti, "Na Iwi-pupu au, na Uenuku-rangi!"

Ka puta a Ihu-parapara ki waho karanga ai ki a Tamatea. Ka tae mai ia ka ki atu a Ihu-parapara, "Tena te tamaiti kei runga i to moenga e takoto ana. E ki mai ana, na Iwi-pupu na Uenuku-rangi ia." Ka patai atu a Tamatea ki taua kotiro, "E Hine! Nawai koe?" Ka mea atu ia ki a Tamatea, "Na Iwi-pupu! na Uenuku-rangi! I kiia iho ra e Uenuku-rangi, 'e whanau to kopu he wahine, me tapa e koe ko Uenuku-titi.' Ko au tenei, ko Uenuku-titi!"

Ka hongī a Tamatea ki a Uenuku-titi. Ka mea a Ihu-parapara, "Haere rawa te tamaiti na ki runga ki o pae noho ai." Ka mea a Uenuku-titi ki a Ihu-parapara, "Na Tamatea ano au i kawe ki runga ki te tuāhu-kotikotinga uru o Tamatea." Ka mauria e Tamatea ki nga tohunga e tu tonu ana mai i runga i te tuāhu.

Ka purea a Uenuku-titi; ka oti katahi ka kiia kia kawea ki te wai tohi ai. Ka ki atu a Tamatea, "Kaore! Kua oti tona ingoa te tohi e ona matua ki Tuahiwi-nui-o-Hine-moana!" Ka tae mai ki roto o

Tonganui, ka ui atu a Uenuku-titi ki a Tamatea raua ko Ihu-parapara, "Kaore ranei he kai maku? Kei te mate kai au." Ka ki atu a Ihu-parapara, "Kaore he kai!" Ka ki atu a Uenuku-titi; "He aha tera e tapuke mai ra i waho e pupu ake ra te mamaoa?" Ka ki atu a Ihu-parapara, "He umu-kai mo te tuātanga o to tungane, o Kahu-ngunu." Ka ki atu a Tamatea ki nga wahine, "Haere! Hukea te umu ra, māna e kai nga kai mo te tūātanga o tona tungane."

Na! Ko te take i penei ai; mo te taha ki te hakui, ki a Iwi-pupu. Ko Uenuku-titi te matamua o nga tamariki a Iwi-pupu. No muri a Kahu-ngunu. Koia te take i whakaae ai a Tamatea ma Uenuku-titi te umu-tapu.

Na, ka whakaaro a Tamatea ki te matamuatanga o Uenuku-titi, me te atuatanga hoki, ka whakahau ia ki ona hapu kia hangaia he whare motuhake mo Uenuku-titi. Ka hangaia te whare, ka oti; ka whakanohoa nga atua ki roto i taua whare—a Kahukura, a Hinekora, a Tu-nui-a-te-ika, a Tama-i-waho. Katahi ka tapaia te ingoa o taua whare ko 'Tonga-tatake'; katahi a Uenuku-titi ka kawea ki roto; ka ki a Tamatea, "Kati! ma Uenuku-rangi ko tona tūātanga ki a Uenuku-titi me tona manaakitanga. Naku te tamaiti, naku te wahine i whanau mai ai a Uenuku-titi."

Ko te noho a Uenuku-titi i noho atua tonu ana i etahi wa; he wa ano kei runga i nga maunga e noho ana; he wa ano ka haere ki te moana ngaro atu ai he roa te wa ka hoki mai ano. He pena tonu tana hanga me ana uri katoa kia tae rawa mai ki a Rakapari, katahi ka ahua tangata tuturu, ka moe i te tāne o uta nei. Ka tae ki te wa e whanau ai ka haere ki waho ki te moana whanau atu ai; ka rahi te tamaiti ka mau mai ki uta nei, ki roto ano ki tona whare ki roto ki 'Tonga-taitapu.' Ka moe tāne te tamahine o uta nei, ka tata te whanau ka haere ano ki te moana whanau atu ai—He pena tonu te mahi tae noa ki a Rangi-takumu i moe nei i a Paiaua-take, tamahine a Papa-ti-araharaha wahine a Taki-whenua, katahi nei ka whanau ki uta nei, katahi hoki ka noho tuturu ki uta nei. Engari ko te tapu me te atuatanga ka heke tonu i nga uri o taua tatai—Heoi enei putake i heke mai i a Uenuku-rangi, atua, i moea ra e Iwi-pupu.

37	Maui-pae	=	Hau-ruia
	Kui-waka	=	Tatahau
35	Kau-tere-rangi	=	Hikutoto
	Whanau-rangi	=	Ihi
	Kokoihu	=	Takahi-huka
	Matamata	=	Puku
	Turama-a-hiku	=	Whakawhiti
30	Te Roto-hau	=	Rangi-tapu
	Te Ara-taua	=	Mokokino
	Te Hapara-o-te-ata	=	Kau-amō
	Whakawhana	=	Pohue
	Kura-a-rangi	=	Hitaua

25	Te Ao-rerehu-rangi	=	Motu-kawa
	Takoto-wai-mua	=	Ueroa
	Tokerau-wahine	=	Ira
22	Iwi-pupu	=	Tamatea-nui
	Kahu-ngunu	=	Rongomai-wahine
	Rakai-hiku-roa	=	Ruarauhangā

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1 Hine-te-raraku 2 Rangī-tawhiao 3 Uewhenua 4 Taraia 5 Kahuwairua 6 Tupurupuru

#### TE WHITI-A-POUTAMA.

(Ka patai a Riwai ki a Te Matorohanga, “Ko tehea te mea tika o enei take e rua: Ko te tango ranei a Ruawharo i nga ika nunui o roto i te kupenga a Uenuku, mo te māra kumara ranei a Uenuku, i Te Poho-nui-a--Tane i Hawaiki? Ko tehea te mea tika o enei take e rua?”)

Ko Mohi: He kakari noa iho tena na te tuakana ki a Rua-wharo. Ko te tino take ia i whitia ai ki roto ki te kupenga koia tenei: I hopukia a Ruawharo e Whatiua-marae e moe ana raua ko Takarita. Ka korerotia e Whatiua ki a Uenuku, “E koro! e whanatu au e moe ana a Rua-wharo raua ko Takarita.”

Ka tango a Uenuku ki te patu; tae rawa atu kua riro a Ruawharo; ka patua a Takarita; e kai ana a Ira i te u; ka tikarotia te manawa o Takarita i konei, ka whangaia ki te tama a Takarita, ki a Ira—koia i kiia ai ko Ira-kai-putahi. Mei rokohanga a Rua-wharo ki reira kua mate.

Ka oma a Ruawharo raua ko te taina ko Tupai ki Waihao noho ai. Akuanei, i reira te moana haohao ika a Uenuku ratou ko ona tangata. Ka mohio a Uenuku he tangata rere a Ruawharo ki roto ki te kupenga. Ka tonoa e Uenuku ki a Poutama, ki a Harutea, ki a Kohiwai, “E rere a Ruawharo ki roto i te kupenga, whitia te taha-tu o te kupenga ki runga ki te upoko.”

Ka tae atu a Ruawharo e takoto ana te kupenga a Uenuku i te moana; ka kumea te kupenga ki uta, ka kite a Poutama ratou ko ona hoa, katahi ka whitia te kupenga ma runga i te upoko, ka hinga a Ruawharo ki roto i te kupenga, ka werohia e te tara o te whai, o te ika. Ka mea a Ruawharo ki te whakatu-taua hei patu i a Poutama ma. Ka haere ia ki Titirangi, ki a Tamatea, kia tikina kia patua a Poutama ratou ko ona hoa. Ka ki atu a Tamatea, “Me patu hoki te ora o to taua tuakana, kia rua rawa, ko te kete kuha, ko te kete kai?” Ka ki atu a Ruawharo, “Kati! Ka haere au ki Te Pakaroa ki a Pawa raua ko Taikehu.” Ka ki atu a Tamatea, “Hei aha te toka-kaumapu? Ka pa ko to taua tuakana, ko Te Toki-matangi.”

Ka tae a Ruawharo ki Te Pakaroa ki a Pawa, ki a Taikehu, ki a Tu-taka-auahi—ki nga rangatira o Whangara. Kaore a Pawa i whakaae. Ka haere a Ruawharo, a Tupai ki to raua hākuī, ki a Aparangi, raua ko te tama, ko Hau-nui, ka korero atu kua mate ia i

tona tuakana i a Uenuku. "I whitia au ki roto ki te kupenga waharoa e Pou-tama." Ka ki atu te tuakana, a Hau-nui-aparangi, "E Ta! He pakeke tonu koe, ka tā kupenga mau. Tau mahi tonu tera he takahi i te kupenga a to tatou tuakana; tē whakaaro koe kua takahia a koe te urunga tapu o to tatou tuakana, ka whakataha ki tahaki, kaore e ea i a koe to mate, he Paeroa, he Tama-tuata to tatou tuakana."

Katahi ka tino pouri a Ruawharo, ka ki atu ki a Hau', "Ka hua ra au i auraki mai ai ki a koe ki te Iho-nui. Ka pena mai na koe ka haere au ki to tatou tuakana, ki a Timu-whakairihia kia homai ki a au te tahu-maero, te tahu-kumia, nga-po-kino-o-Whiro." Ka ki atu a Hau' "Hei aha te tatai o te pō? Waiho i te tatai o te ao." Kaore a Ruawharo raua ko Tupai i whakarongo.

Ka tae ki Tuaro-paki, i reira te kainga o Timu-whakairihia. Rokohanga atu e horoi ana te wahine a Timu' i a ia. Ka karanga iho a Ruawharo, "Kapua! Kei te kainga a Timu'?" Ka karanga ake a Kapua, "Kei te kainga tonu to korua tuakana." Ka karanga iho a Rua-wharo, "Piki ake kia hongī atu maua ki a koe." E hongī ana a Kapua ki a Tupai e whatoro ana a Ruawharo ki te kumu. Ka aitia a Kapua e nga tangata nei i konei. Ka ki atu, "Haere koe i mua ki te kainga, ma maua e haere atu."

Ka titiro atu a Timu-whakairihia e titakataka ana (? etahi manu) i te matapihi, ka tau ki tona aroaro ai ai. Ka mea a Timi', "Ka hei ta korua, te tunua ai o korua manawa ki te rara a Kahutia-te-rangi. Kowai rawa ra koe e takahi nei i a au?" Ka tae atu a Kapua, ka mea, "E Koro! ko o taina, ko Rua-wharo raua ko Tupai!" Ka ui atu a Timu', "Kei whea?" "I kite atu au i tera taha o te awa ra e hara mai ana." Ka tau a Kapua ki raro, ka titiro atu a Timu ki te aroaro, e mau mai ana te horu i te puke; ka ui atu a Timu', "Kowai to tāne?" Ka ki atu a Kapua, "I te kaukau au, ka hoki mai nei." Ka ki atu a Timu', "Titiro iho ki to aroaro!" Ka mohio a Timu' kua taea tona wahine e Ruawharo ma.

Ka puta a Timu' me te wahine ki waho o te whare, ka whatoro atu ki roto ki nga kuha o te wahine, ka pania ki te tomokanga o te whare. "E Kapu! takaia mai taku ika ma to ope." Ka haere atu a Rua-wharo raua ko Tupai ki te hongī. "E tomo ki roto ki te whare. He aha rawa ta korua i haramai ai?" Ka karanga mai a Rua-wharo, "Koia tena!" Ka tomo raua ki roto ki te whare, ka tuaharoa, ka kai i te awhehare o te whare. Ka puta ki waho tiko haere ai, mimi haere ai, ka haere ki te turuma kai ai.

Ka roa ka tae te aroaroa ki a Hau', ka hara mai a Hau-nui-aparangi ki te kainga i a Timu-whakairihia, ka ui atu a Hau' ki a Timu, "Kaore koe i kite i o taua taina?" Ka ki atu a Timu', "Ana pea, kei te tuarongo o te whare na. Kei kona e tiko haere ana, e wha-whati haere ana nga hope." Ka ki atu a Hau', "He aha ra te mate



o a taua taina?" Ka ki atu a Timu' "He rehea, he harakoa no nga taurekareka na ki a Kapua." Ka ki atu a Hau', "E Ta! romia atu te whakahaehae i a tatou." Ka ki atu a Timu'. "Kati ra. Kua kai o taua taina i te tutae." Ka tohe'a Hau' kia patua a Rua-wharo. Ka ki atu a Hau', "Ka rua anake, ko ta to tuakana, ko tau hoki. Patua!" Ka karanga atu a Timu' ki a Hau', "Kia rua rawa ko te kai hamuti, ko te upoko pakaru?" Ka ki atu a Timu', "Haere! Honia nga upoko; ka po wha rawa e ngaua ana e te makinokino." Ka whakaha te waha o Hau' ki runga ki nga tipuaki o ona taina, ka hoki mai te waiora; katahi ka ruakina mai te mahi nei te tutae ki waho. Ka mate nga tangata nei te whakama. Ka riri a Hau' ki ona taina; ka karanga atu a Timu' ki a Rua-wharo, "He aha ra koe i kitea mai ai?" Ko Rua-wharo, "He tiki mai i te ahi-tapu, i te ahi-komau." Ka ki atu a Timu', "He Orongonui tenei. Haere e hoki; hei te Aho-turuturu hei a Pipiri, ka hoki mai ai. Ka whakahikuhiku te Takurua i kona."

Ka hoki a Rua-wharo, a Tupai me to raua tuakana. Ka tae ki te Aho-tututuru o te tau i a Pipiri, ka hoki mai a Rua-wharo raua ko te taina, a Tupai. Ka whai mai a Hape-ki-tuarangi; ka tae ki a Timu', ka ki atu a Timu-whakairihia, "Hoatu tatou ki Mauku-rangi ki roto ki Huri-whenua, kei reira whakaatu ai i te tatai o te kete uruuru-tahito ki a koutou." Ka tae ki reira katahi ka huakina te tatau o te whare e Tuaro-paki raua ko Tuaro-rangi, ka riro mai te Whatu-kura-amoamo-a-Tane, ka kawea ki te turuma o Huri-whenua whakangau ai ki te paepae. Ka ui atu a Timu-whakairihia, "E Rua! Pewhea nga karakia?" Ka karanga a Rua-wharo, "Kei mua, kei muri!" Ka ki atu a Timu', "E kore e mau i a koe nga taonga o Huri-whenua." Ka mea ki a Hape, "E Hape! tera koa tau!" Ka tu a Hape ki runga ka timataria e ia i te ahuahua; kia whakahiku tera, ka timataria i te pa-tataki, ka whakahiku tera ka timataria i te Kauwahe-o-Rongotea, ka whakahiku tera ka timataria i te kupengaraui, ka whakahiku tera ka timataria i te aho-takitaki. Katahi ka tikina te Pae-hua-kai, ka takiritia i konei te Poupou-whakahoro, ka takapautia ki te Hikutoto; ka karangatia te Hau-roro-whio. Ka tua a Tauru-rangi a Puangiangi, ka makaia ki mua i a Whaitiri-papa. Ka whakaoti ki roto ki a Puangiangi ka tuku nga turi o Hape ki runga ki te Whatu-Kura-a-Tane. Ka ki atu a Timu', "Hoake taua ki roto i Huri-whenua, ka oti hoki i a koe a waho nei."

Ka tomo ki roto o Huri-whenua, ka tutakina te tatau, ka purea a Hape-ki-tuarangi ki runga ki te Whatu-waiapu o te pou-tokomanawa o Huri-whenua. Ka ki atu a Rua-wharo ki a Tupai, "Haere e hoki koe o taua." Ka ki atu a Tupai, "Kati ano au i te ahi" Ka tutaki te tatau o Huri-whenua, ka timata a Tangaroa-a-timu te whakahoro i nga karakia. Ka karangatia atu e Timu', "E Rua, Hei tai ranei? hei uta ranei?" Ka karanga atu a Rua-wharo,



“Huia-ruatia!” Ka karanga atu a Timu’, “Kaore e rea te Whatu-kai-a-kura.” Ka patai ia ki a Hape, “E Hape! Ko tewhea o nga whatu ki a koe?” (Ko Hape) “Waiho au i uta i te Whatu-a-Tāne.” Ka mutu.

No te whakaurunga tuatoru, ka uru a Tupai ki roto o Huri-whenua; haere rawa ia ki te poti o te whare noho mai ai. Ka tutakina te tatau o Huri-whenua, ka whakahoroa Te Maiki-roa e Timu’. Ka patai a Timu’, “E Rua’! Mawai te takuahi e tu?” Ka whakatika mai a Tupai i te poti o te whare ki te takuahi tu ai, a ka whakaarahia Te Upoko-o-tapu-te-ariki ki runga, ka whakahoroa ki runga ki a Maikiroa ki a Maikinui, ka takapautia ki a Maiki-kunawhea. Ka pau nga taonga o roto o te kete Uruuru-tapu i a Tupai, ka karanga atu a Timu-whakairihia, “Hara mai koe ki tahaki na, me waiho to ingoa ko Tupai-whakarongo-wānanga.” Ka pakaru te whare-maire i konei; ka hoki tena taura ki tona wahi, ki tona wahi. (Ka patai a Riwai, “E Moi! Kowhea te matenga o Rua-wharo i roua ra ki te kupenga?” Ko Moihī Te Matorohanga; Ko ‘Te Whiti-a-Poutama’ te ingoa o tena matenga.) Ka hoki a Rua-wharo raua ko te taina ki Titirangi i Whangara, i te kainga i a Tamatea, ka mahue te kainga o Uenuku i a Rua-wharo raua ko Tupai, ka noho i te aroaro o Tamatea, tae noa ki te hekenga mai o Tamatea ki tenei motu, ka eke mai a Rua-wharo, a Tupai, i runga i a ‘Takitimu.’

Kaore i ea te mate o Rua-wharo i te ‘Whiti-a-Pou-tama,’ me te kupu a Uenuku, mei mau a Rua-wharo i a ia kua taona e ia hei kinaki mo Takarita, me te whangaitanga a Timu’ ki te paepae-o-teturuma, tae noa ki te wa i heke mai ai ki tenei motu. Kati ake tenei.

A, i muri nei, i te nohoanga ki Aotea-roa-nei ka rongo a Rua-wharo kua tae mai a Paikea ki Whangarā (N.Z.) ka haere ki te toro i a Paikea, ki te kawē i te konae-kumara hei purapura mo Paikea. Ka tae ki Whangarā ka kite atu i te ahi e ka mai ana i Pakarae—he awa tera kei te taha rawhiti o Whangarā. Ka ui a Rua-wharo, “No wai tera ahi?” Ka ki atu a Paikea, “No to iramutu; no Ira-kai-putahi.” Ka ki atu a Rua-wharo ki a Paikea kia tikina kia patua a Ira, “Hei utu mo te kupu a tona papa kia whitia au ki roto ki te kupenga; kia waiho au hei kinaki mo Takarita, tamahine a Whena.” Ka ki atu a Paikea, “He aha koe tē ngaki ai i to mate i rawāhi? No rawāhi atu ena matenga, mau rawa mai koe ki konei whakaea ai!” Ka ki atu a Rua-wharo, “Kati! Ka pena mai koe ka hoki au ki Nuku-taurua.”

#### UENUKU-TITI.

(NA NEPIA POHUHU ENEI KORERO.)

Uenuku-titi, tenei tamaiti he wahine, na te atua o Tamatea (ariki-nui) he mea puremu ki roto ki te wahine a Tamatea i a Ihu-parapara,

ko to Ranginui tuahine tera. Na Tamatea ake a Rangi-nui, ko Uenuku-titi, na Uenuku-rangi. I te wa ka whanau mai i te whaea ka maharatia ka mate; ka kawea ki runga i te tuāhu takoto ai. Kia tae atu nga tohunga o te tuāhu hei reira ka karakia ai. Ka mutu ka kawea ai ki te toma. (I Hawaiki atu ano tenei korero.) Ka tae mai te tohunga ahu atu ai ki te tuāhu, kua kore te karukaru toto ra; kaore, kua riro i te papa nana ake te tamaiti, i a Uenuku-rangi, ki te moana waipu noho ai ki tini o te petipeti, o te Haratua, o Hakuturi, o Te Pu-wawau, i waiho i te moana waipu ki a Hine-moana ki reira whakatipu mai ai. Ka tae ki te wa i whanau ai a Ranginui, a Kahu-ngunu—nga tamariki matamua enei a Tamatea, ka meatia kia tuātia nga ingoa, kia purea hoki raua e nga tohunga. Ka whakataona nga umu kai mo te tuātanga o Rangi-nui, o Kahu-ngunu; i runga nga tangata i te tuahu e pure ana i Titi-rangi—i Hawaiki tenei wahi. Ka tae mai tetahi kotiro, kua pakeke noa atu, kua tae mai ki te whare o Tamatea; i roto te wahine a Tamatea e whatu ana. Ka tomo atu, ka ma te matapihi ka tau ki runga i te moenga o Tamatea, ki raro iho i te matapihi te moenga. Ka karanga mai te wahine a Tamatea e whatu ra, “He aha koe tē tomo mai ai ma te whatitoka; i tomo mai ai koe ma te matapihi, te takatakahi i te moenga o Tamatea.” Ka mea atu te kotiro nei ki te wahine ra, “E pai ana! He papa ano noku.” Ka mea mai te wahine ra, “He papa ano nou? Na wai rawa koe i noho i runga i te moenga o te kahurangi-riki i titia nei te upoko ki te rei, ki te piki-turangi, i tohia nei ki te wai o Moana-a-kura.” Ka mea atu te kotiro nei, “E Kui! Nau tonu ra au i kawea ki te tuāhu o Titi-rangi; he aha koe kia haku haku rawa mai ai ki au? E hara ia nei?” Katahi te wahine ra ka mea mai, “Koia! Ko koe tera?” Ka mea atu te kotiro nei, “A, hoki!” A ka mea atu te whaea, “I whea koe e noho ana?” Ka mea mai te kotiro “I waho au i nga tuaropaki o Hine-moana, i te moana waipu, i aku tipuna, i aku matua e rauhi ana mai. I tonoa mai au kia kite i a korua me aku tungane; me waiho te ingoa o tau, ko te rangi i tae mai au, ko Rangi-nui; me waiho te ingoa o ta to hoa ko Matangi-rau.”

Ka tonoa te tangata ki a Tamatea ma i te tuāhu o Titi-rangi, o te pa toko-manawa o Tamatea me ona iwi. Ka mea te kotiro nei ki te kuia ra, “He aha te mea e tapuke mai ra i waho?” Ka mea atu te kuia ra, “He umu kai tena ma ou tungane.” Ka mea atu te kotiro nei, “Tikina ake, hukea mai, maku e kai to raua umu tuatanga.” Ka mea te kuia nei ki nga wahine o muri, “Haere hukea ake te umu kai ra, kia kai taku kotiro.” Ka tikina ka hukea mai.

Ka tae mai a Tamatea, a Te Rongo-patahi, a Rua-wharo, a te Kohurau, a Tu-wawahia, a Tauru-rangi, a Pahau-puru—koia nei nga tohunga tuaropaki o nga ahurewa, o nga tuāhu o nga Pou-tu-rangi o

nga Tikitiki, toma taumatua. Ka whakaaetia māna, ma te kotiro e kai te umu tuatanga o nga tungane.

Ka mea nga tohunga, "Me haere tatou ki te tuāhu." Ka whakaae te kotiro, ka haere ratou. I tawhiti ano e haere atu ana, kua tae a Uenuku-rangi ki runga i te tuāhu tiwhana mai ai. Ka purea, ka mutu, ka kawea ki te wai o Moana-a-kura ki reira ratou tokotoru tohi ai ki te pu-maire-kura o Wharekura. Ka oti, katahi ano ka purea; ka oti ka hoki ki te kainga. Ka takoto te tapae tuatahi o te umu-tuatanga ma Uenuku-titi e kai. Mutu rawa ia te kai, ka kawea ia ki raro iho i te matapihi noho ai. Kati: He wa ano ka hoki ki te moana, ka ngaro, a ka roa ka hoki mai. He pena tonu te mahi, a, moe tāne noa te kotiro nei. A, ka hapu; kia tae ki te ra e whanau ai tona kopu, ka haere ki te moana nui whakawhanau atu ai; ka waiho atu kia rarahi ka hoki mai ki uta nei moe tāne ai ratou.

No te taenga rawatanga mai o nga uri ki a Raka-mokai, ka mutu te haere ki te moana, ka tipu tāne hoki. No te taenga mai ki a Rangi-takumu katahi ka ahua pai rawa nga mahara; ara, ka rite mai ki te tangata nei.

Koia tenei nga korero o tenei whanau. Engari ko tenei tangata, ko Tamatea he momo atua tonu mai ia no te Pō mai ano; ara, koia tenei ona whakapapa kahurangi, ariki hoki, atua hoki; koia i nui ai te mana o tenei tupuna, o Tamatea nei.

Ko Whakarongo-i-ata i moe na i Haehae-te-ata. Tokorua enei he putake atua anake. Na, ko Ro-iho i moe i a Puihi, tokorua enei he momo atua ano, e tae mai nei ki a Nga-Toro-i-rangi, ki a Tu-tere-moana hoki, e tino kitea nuitia ana he tangata nui te mana o Tamatea-nui ki tona putanga mai i roto i nga tino tupuna nunui, mana, ariki, rangatira, kahurangi, matamua hoki—mai i a Rangi-nui raua ko Papa-tuanuku, tae mai nei ki a Tamatea me ona uri katoa, me te mau hoki o nga tohu rangatira i ona uri tae mai nei ki naia nei.

Na. he mea pai ano kia korerotia e au tenei tupuna, a Whatonga; he tangata ano tenei i Hawaiki nei, a, tae mai nei ki konei hoki, ki Aotea-roa nei. Koia te whakapapa o Whatonga:—

	Rangi-nui	=	Matua-te-kore <sup>a</sup>
60	Tawhana	=	Hine-ipu-rangi
	Tama-rauta	=	Pukuwai
	Hotu-nui	=	Tiro-rangi
	Hotu-matapu	=	Manaha
	Horonga-i-te-rangi	=	Rau-ngaehe
55	Pukupuku-te-rangi	=	Poito
	Tuke-whenua	=	Te Iwi-takina
	Tauraki	=	Kai-kino
	Mata-raharaha	=	Puku-waitoa
	Hotu-awa	=	Karanga-rua

50	Te Amaru	=	Piki-mai
	Pu-waitaha	=	Taha-kura
	Moko-titi-atoa	=	Pakihi-rangi
	Rangi-tu-whanā	=	Makoare
	Rangi-kapua	=	Hine-waipua
45	Iri-wawa	=	Hine-rongomai
	Kauwhanga	=	Ruhiruhi
	Mihi-ata	=	Te Whare-rangi
	Te Mau-koroua	=	Rahui-tapu
	Tangi-a-uru	=	Te Rangi-haupapa
40	Te Mamaru-o-te-rangi	=	Hine-puhi
	Te Amaru-nui	=	Te Ahina-ariki
	Te Amaru-whakaputa	=	Kihakiha
	Te Amaru-taepa	=	Hine-aromea
	Makoroingo	=	Hine-te-ahuru
35	Whata-nui	=	Maru-hangaroa
	Whata-roa	=	Hine-waikura
	Whata-uru-rangi	=	Waerea-i-te-rangi
	Whata-upeka	=	Ngarue-i-te-rangi
31	Raurangi	=	Pihapiha-iti (or Te Aukawa)
	Ruarangi - - - -	=	Rongo-ua-roa (tamahine a Toi-te-huatahi)
<hr/>			
	1 Rauru-nui	2 Whatonga	3 Mahu-tonga

### KO MOEAHU.

(NA NEPIA POHUHU ENEI KORERO.)

Ko Moeahu. Na ko tenei tamaiti i rite ki te kuri nei i etahi wahi. Te upoko he upoko tangata, ko nga whatu me te ahua o te mata, me te ihu me nga kauwae me te waha he kuri katoa, ko te tinana he tinana tangata katoa—nga pokohiwi, nga ringa nga kuwha, nga ateate, ko nga rekereke me nga matikuku he rite ki te kuri katoa te ahua. Ko te korero he haru-kuri; ko te mohio ki nga tohutohu me te whakarite i nga tohutohu, he mohiotanga tangata. Erangi he tere ki te whai i te tangata; e kore e puta i a ia; he toa ki te riri—e kore ia e mate i te tangata. E toru ana rakau patu i tona hoa riri—he taiaha, ko tona waha, ko ona waewae. Ka haea te tinana o te tangata ki ona koika ra o ona waewae. Ahakoa tokorua, tokotoru hei patu, e kore rawa e taea.

Katahi ka kainga te tahā a Te Kowha e taua autaia nei. Whanatu ai a Te Kowha, e kai ana. Ka haere atu a Te Kowha ki te tongo mai i tona tahā huahua. Kore rawa i pai kia tata atu ia—ko te patu-paraoa ko te apa-tahi ki te ringa mau mai ai me te kai. Kua riri a Te Kowha; katahi ia ka haere ka tae ki tona tokotoko hei werowero. Ka ki atu nga tuakana—a Pohau, a Potaka, a Potonga, “E! kati noa atu; waiho atu mana; ka pau hoki.” Kaore a Te Kowha i pai, kua nui rawa tona riri. Ka ki atu

nga tuakana, "E! Ko te mate koe akuanei." Kaore i rongo; ka haere me te tokotoko, ko te kiri kau anake, kaore he kahu. Te kitenga mai ano o Moeahu e whanatu atu ana a Te Kowha me te tokotoko, katahi ano ka omangia mai. Te tere o te omanga mai! Katahi ka werohia: ka hopukia mai te tokotoko, ka mau, ka whatiia tonutia mai, ka whati. Kua mau rawa ki a Te Kowha. Kotahi tonu te patu-paraoa ki nga kauwae, kua hinga ki raro, e kari ana te patu.

Na, ka rere atu nga tuakana tokotoru, he rakau katoa o ratou. Kotahi tonu ra tona patu ki a Te Kowha, mate rawa atu. Na, katahi ka tahuri atu ki era e whanatu ra ki te patu. Ko ta te Potonga, he maipi te rakau, ko ta Pohau he tokotoko tāna, ko ta Potaka he huata tāna. Ko nga tangata nei, he tino toa rawa atu. Katahi ka oma te kuri nei; ka whai nga tangata nei. Kati, he parae pai a Manu-tu-ke i Tauranga ra e ki ana. Ka whaia e nga tangata nei, ka aua atu e oma ana; kua kite mai kua aua mai te mea tere o nga toa nei ki te whai i a ia, katahi ka tahuri mai; ka whawhai raua ko Potonga—ka mate a Potonga i a Moeahu. Ka tae atu a Pohau, ka whawhai ano, ka mate ano a Pohau—tokowha, mate katoa ratou.

Ko te take i haere ai te tangata ra, a Moeahu, ki te kai i te tahā huahua ra, he riri no Moeahu ki te tangohanga a Te Kowha i ta ratou whata ika ko ona tuakana, ko ona tuahine, i te wao e whata ana. Ka mauria mai e Te Kowha ma, ka kainga. He tahae tera. Na, ka kimihia e Moeahu he huarahi e tipu ai he pakanga māna ki aua tangata. Ka kitea e Moeahu koia nei he take, me kai e ia i ta ratou tahā-huahua. Koia i tikina ai, i kainga tonutanga ai i to ratou kainga ake, kia riri ai ki a ia ka patupatua e ia aua tangata.

Na he mahara ake etahi korero mo te kuri nei, mo Moeahu. Kati noa ake nei i enei.



# THE LORE OF THE WHARE-WĀNANGA.

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## PART II.

### TE KAUWAE-RARO, OR 'THINGS TERRESTRIAL.'

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Written out by H. T. WHATAHORO.

Translated by S. PERCY SMITH.

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#### CHAPTER VIII.

(Told by Te Matorohanga.)

DOINGS IN TAHITI SHORTLY BEFORE THE FLEET LEFT FOR  
NEW ZEALAND, *Circa*, 1350.

Iwi-pupu and her Celestial lover—Te Whiti-a-Poutama—The Monster Moeahu.

[AMONGST other incidents that have been handed down, is the following story relating to Iwi-pupu the third wife of Tamatea-ariki-nui, the high chief that came to New Zealand in the 'Takitimu' canoe about the middle of the fourteenth century. The people were then living in Tahiti, and apparently on the north shore of that island. Iwi-pupu was the mother of Rangi-nui and Kahu-ngunu, the latter being the eponymous ancestor of the great Ngati-Kahu-ngunu tribe of the east coast of the North Island of New Zealand. She was a direct descendant of one of the famous Māui brothers—Māui-pae, the fourth of the five brothers who bore the name of Māui, and who—as far as we can at present ascertain—dwelt in some of the Indonesian Islands prior to the exit of the Polynesians from there into the broad space of the Pacific Ocean. According to the genealogical tables, Tamatea was 25th in descent from the youngest brother Māui.

The story is interesting as illustrating the strange belief in the intercourse of the gods with the women of this lower world, by whom they had progeny who became ancestors of living people at this day. Nor is this a solitary instance of such sexual connection in Polynesian annals, or, we may add, of other nations. The story also illustrates

the firm belief of the old Polynesian in the possibility of such connections, for, had the husband the slightest suspicion of any illegal intercourse with a man on the part of his wife, the usual punishment would have been inflicted on her—instantaneous death by the club, as in the second story below. And yet we find Tamatea at first attempting to kill the offspring of his wife, eventually adopting the child and according it the honours of a *tapaeru*, or eldest born daughter who had functions of a peculiar and semi-sacerdotal character.

The second story in this Chapter—Te Whiti-a-Poutama—also relates two occurrences in Tahiti prior to the ‘Takitimu’ migration, and mentions the doings of several people who came to New Zealand at that time. The priest and high chief Uenuku is a very well-known ancestor, about whose doings much has been preserved by Mr. John White in his “Ancient History of the Maori,” and in Vol. I. of our “Memoirs of the Polynesian Society.” The incidents relating to the teaching of sorcery are interesting, but one would like to have questioned the Sage and obtained further particulars about them. They illustrate Maori customs in the fourteenth century, and by the mention of many names of individuals and places assist us in the history of the race and their migrations.]

#### IWI-PUPU AND HER CELESTIAL LOVER.

The following is part of the teachings of the Sage, Te Matorohanga.

He says :—

LET me explain just here: Iwi-pupu was the third wife of Tamatea. During the time she cohabited with him, on one occasion Tamatea heard his wife sighing; he asked her, “What are you sighing about?” Iwi-pupu replied, “You constantly appear to me in a vision” [*tahakura*, which is a dream, implying a potent, usually of an evil nature].

And so it occurred for many nights; until on a certain occasion Tamatea departed for one of his other villages, where he remained for the night. Iwi-pupu stayed in their house named Tonga-nui, where she occupied herself in weaving garments. After a time she looked out on to the *marae* [or plaza] of the village, where she [imagined she] saw Tamatea, who, instead of entering the door of the house, did so by the window, and demanded that she should accord him her favours. After this was accomplished, he returned by way of the window, and proceeding some way [she saw him] ascending to the heavens, [by stepping up as in ascending a ladder—so says the Scribe]. Before he departed he had said to Iwi-pupu, “If a female child is born unto you, let it be called Uenuku-titi; but if a male, call it Uenuku-rangi.” Iwi-pupu replied to this, “Evidently you are about to abandon me, judging by the nature of your farewell!” He replied not, but passed on by way of the window of Tonga-nui.

When Tamatea returned home on the next day, Iwi-pupu asked him, "Did you not come back here yesterday?" Tamatea replied, "Not so! I have only just now returned." Iwi-pupu said, "It was thy very self [that I saw]; [but it must be] Uenuku-rangi [the god] that has appeared to me in my visions"—and then she told Tamatea of the farewell of Uenuku-rangi to her. Tamatea said, "It is well! Now I know who thy lover is . . . . . ." He then took his calabash of scented oil from the back of the house where it was suspended and conveyed it to the *turuma* [or sacred spot] and there smashed it, for that was the resting place of Uenuku-rangi in that calabash.<sup>1</sup>

After some time Iwi-pupu gave birth to a child; it was in appearance a woman [or female] and yet not quite like mankind. [Pohuhu says it was a *karukaru-toto*, really an abortion]. Tamatea carried off the child to the *tuāhu* where his hair was cut [always a *tāpu* place], and after a time he went to take it to the grave; but it had disappeared. Looking up he saw Uenuku-rangi out at sea with Hine-korako, and then he knew that the child had been taken away by the former god.

After this Iwi-pupu again bore a child, a male. When the period arrived, the child was taken to the *tuāhu* [altar, sacred spot] at Titi-rangi, in Hawaiki, to be purified, and then to the sacred water to be baptized and receive its name. The sacred oven (*umu-tuā*)<sup>2</sup> for Kahungunu was preparing, when it was seen that Uenuku-rangi the god, and Hine-korako the goddess, were standing by the side of the ocean. The priests and the people deceived themselves into thinking that their operations [in connection with the sacred oven] had brought the gods. Then Kahu-kura [= Uenuku-rangi, both names for the rainbow god] and Hine-korako approached the altar, and there was seen with them a young girl who was quite unknown to all the people. The girl went straight to the window of the house Tonga-nui, where Ihu-parapara and Iwi-pupu [two of Tamatea's wives] were seen sitting in the house. They welcomed her, asking her to come inside. She did so, but entered

1. Probably this means that on the occasions when the spirit Uenuku-rangi was called on by its particular priest to communicate with him, as to the nature of some omen, or for directions as to the course to be pursued under given circumstances, the spirit occupied for the time being the calabash of scented oil. It is, however, an unusual kind of vehicle for a god to occupy; ordinarily such vehicles were little carved wooden figures.—See "Hawaiki," 3rd edition, p. 128, for illustration of such figures. Uenuku-rangi is one of the original gods, offspring of the Sky-father and Earth-mother—and his visible form is the rainbow—Hine-korako is the lunar rainbow.

2. The *umu-tuā* was sacred. At the ceremony of name-giving to a child, the food cooked in this native oven was eaten by the priest and parents of the child alone, the mother, however, only going through the form of eating, not actually putting the food into her mouth. At the last word of the naming *karakia* (prayer) the priest pronounced the *ingoa-tapu*, or sacred name of the child, which was not ordinarily used, but might be on certain occasions, as on the death of a parent, come into common use.—So says Makarini of the Ure-wera tribe.

by the window, and went directly and sat down on Tamatea's sleeping place [a very wrong thing for a stranger to do, for it was *tapu*]. Ihu-parapara was angry at this and said, "What do you mean by entering the house through the window and then desecrating Tamatea's sleeping place? Why did you not enter by the door? By whom art thou?"<sup>3</sup> The girl replied, "I am by Iwi-pupu and Uenuku-rangi."

[Pohuhu's version of this conversation differs somewhat. He says Iwi-pupu asked, "Is it thou indeed?" The girl replied, "Of course!" The mother then asked, "Where hast thou been all this time?" "I have been outside on the rolling waves of Lady Ocean, on the deep sea with my ancestors who have nourished me. I have now been sent by them to visit you two and my two brothers, the elder of whom should be called Rangi-nui, to mark my arrival (from the Heavens?)—whilst the child of thy fellow wife (Ihu-parapara) shall be called Matangi-rei."

Rangi-nui was the eldest son of Tamatea and Iwi-pupu, Kahungunu being the second. We shall come across both these young chiefs in the course of this narrative.]

On this Ihu-parapara went outside to call Tamatea. When he arrived Ihu-parapara said to him, "There is a child lying on your sleeping place, who says she is the child of Iwi-pupu and Uenuku-rangi." Then Tamatea asked the girl, "O Lady! Who art thou?" and she replied to him, "I am the child of Iwi-pupu and Uenuku-rangi! Uenuku-rangi said to Iwi-pupu on leaving her, 'If thou dost have a female child, thou shall call her Uenuku-titi.' I am Uenuku-titi!"

And then Tamatea welcomed her by rubbing noses. Ihu-parapara remarked [indignantly], "The child had the impertinence to go on to your sacred place and sit down!" But Uenuku-titi replied to her, "It was Tamatea himself who carried me to the *tuāhu* where his hair is cut [and is not that my justification?]." Then Tamatea carried off the girl to the priests who all this time had been waiting at the *tuāhu*.

Uenuku-titi was then subjected to the *pure*, or purifying ceremony; and then it was proposed to take her to the water to baptize her at the place named Te Wai-o-Moana-a-kura. But Tamatea said "No! Her

3. It is necessary to explain briefly that 'entering by the window' means a great deal to the Maori. In cases where a son had not previously seen his father, and consequently had not gone through the *pure*, or cleansing of *tapu* ceremony, he would not, on visiting his father, or grandfather, for the first time, enter the *pa* by the gateway, or the house by the door, but would climb the palisade or enter the window, sometimes force his way through the wall of the house if not one of the *whare-puni* or permanent houses, and end in horrifying the inmates by sitting on the father's sacred seat or sleeping place. He could not enter through the door until his father had purified him. The idea seems to have been that, being *tapu* himself, he would communicate that *tapu* to the door or gate, and thus lead to much trouble. There are many Maori stories that hinge on this custom.



name has already been given to her by her parents at 'Tuahiwi-nui-o-Hine-moana' ['the great ridge of Lady-ocean'—a place supposed to exist on the ocean between Tahiti and New Zealand, probably the meeting place of the S.E. Trade winds and westerly winds in about latitude 23°—28°]. When they had returned to the house, Tonga-nui, Uenuku-titi asked Tamatea and Ihu-parapara, "Is there no food for me? I am hungry." Ihu-parapara replied, "There is no food!" Uenuku-titi then said, "What then is that outside from which rises up the steam?" [i.e., native oven] Ihu-parapara replied, "It is the oven for the naming ceremony of thy brother Kahu-ngunu" [and consequently a girl may not partake of it as it is *tapu*]. Tamatea said to the women, "Go! Uncover the oven there; she shall eat of the oven prepared for the naming of her brother."

[Pohuhu says that the following priests were present and consented to this change of the destination of food in the oven:—Te Rongopatahi, and Ruawharo, priests of the temple of Kohurau, together with Tu-wawahia, Tauru-rangi, and Pahau-puru, who were *tohunga-tuaropaki* (or young priests, acolytes, who had not passed their final course in the Whare-wānanga). The above names will be frequently referred to in what follows.]

Now, the reason of this was, on account of consideration for the mother—for Iwi-pupu—as Uenuku-titi was the first born of her children. Afterwards was born Kahu-ngunu; it was for this reason that Tamatea consented that Uenuku-titi should partake of the sacred food [which, says the Scribe, is called *umu-tapae*, only used for males; but on account of Uenuku-titi's partly celestial origin, she was allowed to partake of it].

Now, in consideration of Uenuku-titi being the first born, and of her partly super-human origin, Tamatea ordered his tribe to build a separate house for her. So the house was built and then were placed in it [the emblems of] the gods Kahu-kura,<sup>4</sup> Hine-korako,<sup>4</sup> Tu-nui-a-te-ika and Tama-i-waho. Then the name Tonga-tatake was given to that house and Uenuku-titi was installed in it. Tamatea said, "Enough! It is sufficient for the god Uenuku-rangi to have named and to have honoured Uenuku-titi. But the child shall be mine, for mine was the mother who bore Uenuku-titi."

The life of Uenuku-titi was sometimes that of a god; at other times she dwelt on the mountains; at others she disappeared on the ocean, but after a long time returned to her home. This was her constant habit of life, and that of her descendants down to the time of

4. These two gods, or the material vehicles in which the spiritual gods of those names took up their occasional abode (see note one), were afterwards taken on board the 'Takitimu' canoe and brought to New Zealand as we shall learn later. Indeed it is probable the others were also brought for they became some of the local gods in New Zealand down to the introduction of Christianity.



Rakapari, when they became like the rest of mankind and took husbands from ashore. But when the time came for the birth of their children they went forth on the ocean and were there delivered; when the child had become big it would be brought ashore and they would dwell in the house named Tonga-taitapu; the males would take wives from ashore, but the latter would go out to sea to give birth to their children. Such was the custom down to the times of Rangi-takumu, whose wife was Panaua-take, daughter of Papa-tiraharaha, the wife of Taki-whenua,<sup>5</sup> and from that time they dwelt permanently ashore and there gave birth to their children. But their *tapu* and their god-like qualities remained inherent in their line always. Suffice this as to these origins, the descendants of the god Uenuku-rangi who cohabited with Iwi-papu.

## TE WHITI-A-POUTAMA.

[The following is also one of the incidents that occurred in Tahiti not very long before the departure of 'the Fleet' for New Zealand in the fourteenth century. It is from Te Matorohanga's teaching, who in answer to questions as to what were the correct incidents connected with the event named above, replied as follows:—]

The real reason why Ruawharo was upset in the fishing net was this: Ruawharo [who was one of the priests of the temple at Kohurau—see the introduction to Chap. I, of 'Memoirs,' Vol. III] was caught by Whatiua-marae in the act of adultery with Takarita, wife of Uenuku. Whatiua reported this to Uenuku, saying, "O Sir! As I came along I found Ruawharo and Takarita sleeping together."

On hearing this Uenuku seized his weapon and proceeded to the spot, but found on arrival that Ruawharo had departed, so he killed his wife Takarita, who at the time was suckling her child Ira. Uenuku cut out the woman's heart and gave it to the child to eat, and hence is the origin of his name—Ira-kai-putahi, Ira-the-heart-eater. If Ruawharo had been found there he also would have been killed.

[Horrible as this feeding of the child with the mother's heart is, it is not more so than is related in the legends of the Norsemen. Guerber, in his "Myths of the Norsemen" says, "To celebrate his triumph, Atli now ordered a great feast, commanding Gudrun to be present to wait upon him. At this banquet he ate and drank heartily, little suspecting that his wife had slain both his sons and had served up their roasted hearts and their blood mixed with wine in cups made of their skulls" (p. 294).]

Ruawharo and his younger brother Tupai fled to Waihao. Now that place was where Uenuku and his people drew the net for the fish. Uenuku well knew that Ruawharo was accustomed to rush to the net

5. Among the innumerable genealogical tables supplied by the Sages, none of these names of ancestors are to be found.

[to seize the best fish], so he sent to Poutama,<sup>6</sup> to Harutea and Kohiwai, a message, "If Ruawharo dashes at the net, cast the lower part of it over his head."

When Ruawharo got down to the beach there was the net outside; it was then dragged ashore, and when Poutama and his companions saw Ruawharo they passed the net over his head, so that he fell down within the net where he was speared by the sting-ray and other fish. Ruawharo now proposed to raise a war-party to kill Poutama and his companions, and therefore went off to Titirangi, to the high chief Tamatea, to engage his aid in destroying Poutama, who said to him, "Would you kill those who provide food for our elder brother [Uenuku]? Commit two offences, the one on his wife, the other on his food?" Ruawharo replied, "Enough! I shall go to Te Pakaroa, and see Pawa and Taikehu."<sup>7</sup> To this Tamatea replied, "What is the use of applying to the *toka-kaumapu* [a rock awash, a depreciatory term for the two chiefs.] It were better to apply to our elder relative Te Toki-matangi."

Ruawharo then went to Te Pakaroa village to consult Pawa, Taikehu, and Ti-taka-auahi, who were the chiefs of the Whangarā district. Pawa would have nothing to do with the matter. Ruawharo and his brother Tupai then went to their old female relative Apa-rangi<sup>8</sup> and her son Hau-nui, and said to them he had been injured by his elder brother (? cousin) Uenuku. "I was overcast in the long fishing net by Poutama." His senior relative Hau-nui-a-pāranga replied, "Sir! You are an adult, why don't you make a net for yourself? You are constantly meddling with the net of your elder relative [Uenuku]. You do not seem to remember that you have desecrated the sacred pillow of our elder; stand on one side, for you will never be able to avenge your [supposed] wrongs—he is a great and powerful chief, is our elder relative."

Ruawharo was very much cast down by this, and said to Hau-nui, "I thought that by turning aside to you, to the great chief, I should receive succour. But as you will not do so, I shall go to our elder relative Timu-whakairihia in order that he may teach me the *tahu-maero*, *tahu-kumia* and *nga-po-kino-o-Whiro*" [all various kinds of spells to enforce witchcraft]. To this Hau-nui replied, "Why use those powers of darkness? Act above-board according to the rules of light." But Ruawharo and Tupai would not listen.

When they got to Tuaro-paki, the home of Timu-whakairihia, they found Timu's wife washing herself. Ruawharo called down to her,

6. This Poutama is probably the father of Kupe the 2nd, of fame as an explorer.

7. These two men came to New Zealand in the Horouta canoe—see *infra*.

8. The Scribe says this was not the wife of Kupe, though the names are the same.

"Kapua! Is Timu' at his house?" "The elder relative of you two is at his home!" Then Ruawharo said to her, "Come up here that we may salute you." On her doing so they both assaulted the woman. Ruawharo then said to her, "You go on before, we will follow later."

Timu' in his house saw two little *miromiro* birds sporting in the corner of his window, and then both fell down in front of him. [He took this as an omen and said,] "Your action is wrong, and your two hearts will be roasted with the ribs of Kāhu-tia-te-rangi. Who can it be that has defiled me?" As Kapua reached the house she said, "O Sir! Thy younger relatives, Ruawharo and Tupai [are coming]." Timu' asked, "Where are they?" "I saw them on the far side of the stream coming along." When Kapua sat down her husband saw some red ochre on her garments, and therefore knew that she had been with Ruawharo. After this they both went forth from the house where Timu', taking some of the red ochre painted it over the door of the house and said, "O Kapua! Cook some of my fish for the guests." Ruawharo and Tupai now approached to salute [*hongī*, rub-noses] the old wizard, who said, "Enter the house! What is it? Have you two come for some particular object?" Ruawharo replied, "That is so!" The two men then entered and there inhaled a long breath and with it much soot of the house, which caused them to rush forth and be violently sick and affected with diarrhoea. [All this was the doing of the powerful wizard, Timu-whakairihia.]

Now a certain presentiment came to Hau-nui, and so he came to Timu-whakairihia, and asked the latter, "Have you not seen our younger relatives?" Timu' replied, "O they are probably behind the house, very diarrhetic." Hau-nui asked, "What ails our younger relatives?" "The slaves have been amusing themselves with my wife Kapua." Hau-nui replied, "O Sir! Suffocate these pestilential persons who trouble us." But Timu' said, "Enough! They have been eating excrement [and that is their punishment]." Hau-nui still urged that Ruawharo should be killed, saying, "There are two reasons; [the offence] against thy elder brother [Uenuku], and against thee, club them!" But Timu' replied to Hau-nui, "Shall he have two punishments? the eating of excrement, and the broken head? Go, and bite their heads; for they have been quite four nights afflicted thus." So Hau-nui went forth and breathed on the heads of his younger relatives, and then came back to them the spirit of life, and they were able to vomit up the filth. The two men were overcome with shame. Hau-nui was very angry with his younger brothers. Timu' now asked Ruawharo, "What is the reason of your being seen here?" Ruawharo replied, "I came to fetch some sacred fire, and volcanic fire [witchcraft spells, in this instance]. Timu' said, "This is Orongonui [summer]. Return home, and come back in July in winter time; at the end of the winter."

So Ruawharo, Tupai, and their elder relative returned. When July came in the winter time, Ruawharo and Tupai came back. Hape-ki-tuarangi followed them; and when they came to Timu-whakairihia's place, the latter said, "Let us go to Mauku-rangi to the house Huri-whenua, and there will I explain the meaning of the *kete-uruuru-tapu*" [the branch of knowledge relating to sorcery]. When they reached the place the door was opened by Tuaro-paki and Tuaro-rangi, and the stone 'Whatukura-amoamo-a-Tane' was secured and taken to the *turuma* or sacred spot attached to the house Huri-whenua, where the ceremony of 'biting the rail' was performed. Then Timu' asked, "O Rua! How about the *karakias*?" "Before and behind." [i.e. he did not know them]. Timu' replied, "You will never acquire the knowledge of Huri-whenua." Then he said to Hape-ki-tuarangi, "O Hape! Let us hear yours." So Hape stood forth and commenced the '*Ahuahu*' *karakia*, then the '*pa-tataki*,' then the '*kauwahe-o-Rongotea*,' then the '*kupenga-rauiri*,' and then the '*aho-takitaki*.' After this the '*pae-hua-kai*,' the '*poupou-whakahoro*,' ending with the '*hikutoto*.' Then was called the '*hau-roro-whio*' [the little whirlwind], the '*tauru-rangi*,' and '*puangiangi*' [both meaning thunder], all offered to Whaitiri-papa [Thunder-goddess]. After the '*puangiangi*,' Hape knelt on the 'Whatukura-a-Tane' stone. Then said Timu', "Let us go into Huri-whenua house, for you have accomplished all the outside part."<sup>9</sup>

The house Huri-whenua was then entered, the door closed, and Hape-ki-tua-rangi was purified on the *whatu-waiapu*,<sup>10</sup> [or stone] placed at the central pillar of the house. Ruawharo now said to his brother Tupai, "Of us two you had better return." Tupai replied, "Leave me by the side of the fire." The door was closed and then Tangaroa-a-timu commenced the *karakias*. Timu' said, "O Rua! [do you want the ritual for use] at sea, or inland?" [Different gods are invoked for killing at sea and ashore.] Ruawharo replied, "Both of them." But Timu' said, "The *whatu-kai-a-kura* has not yet been finished" [by Hape] and then he asked Hape, "Which of the *whatus* do you select?" The latter said, "Leave me on shore with the *Whatu-a-Tane*," which ended the matter.

9. All the above names are those of powerful spells connected with sorcery. The *Whatukura-a-Tane* is one of the stones used in teaching, contact with which gave power and *māna* to the *karakias*, or spells.—See introduction to "Memoirs," Vol. III.

10. The *Whatu-waiapu* is used for the same purpose as the *Whatu-kura* in the *Whare-wānanga*, and as mentioned in note nine. Apparently from the name it was a block of obsidian. It would differ—says the Scribe—from that used in the *Whare-wānanga*, because in this house only sorcery was taught, not the three branches of general knowledge described in Chapter I. of "Memoirs," Vol. III. All that the pupils wanted here was a knowledge of sorcery, of which science Timu' was an adept.



On the third séance Tupai also entered the house, and proceeded into the corner and stayed there. The door of Huri-whenua was closed and the teaching of the spells commenced. Timu' asked, "O Rua! Who will occupy the passage near the fire?" On this Tupai advanced from his corner and stood there. A number of spells were repeated by Timu' ending with the '*Maiki-kunawhea*,' and it was then seen that Tupai had correctly acquired the whole of the 'basket' [or repertoire] of the *uruuru-tapu*,<sup>11</sup> so Timu-whakairihia said to him, "You come away and stand on one side; in future your name shall be Tupai-whakarongo-wānanga [that is, he had fully passed in all the ritual of the teaching—a Maori Senior Wrangler, in fact]. The teaching of the Whare-maire<sup>12</sup> ended here, and each student returned to his own place.

This incident is known in our history as '*Te Whiti-a-Poutama*.' Ruawharo and his younger brother Tupai, returned to Titirangi in the Whangarā district, where Tamatea lived, abandoning the village of Uenuku, and dwelt in the presence of Tamatea until the time of his migration to this island of New Zealand, when they both embarked with him on board the '*Takitimu*' canoe.

The insult to Ruawharo at '*Te Whiti-a-Poutama*' was never avenged, nor the words of Uenuku, to the effect that if he (Uenuku) had caught him he would have cooked Ruawharo as a relish for his wife, Takarita; nor the feeding of the two men by Timu-whakairihia with filth at the rail of the latrine, from that time down to the migration to this island. Enough of that.

When [in after days] Ruawharo learnt that Paikea had arrived [from Tahiti] at Whangarā [a few miles north of Gisborne, New Zealand] he went to visit him, and to present him with a basket of seed *kumara*. When at Whangarā they saw smoke arising from Pakarāe—a river to the east and near Whangarā—Ruawharo asked, "Whose fire will that be?" Paikea replied, "It is thy nephew, Ira-kai-putahi."<sup>13</sup> Ruawharo then proposed to Paikea that they should go and kill Ira, "as payment for the words of his father inciting the people to cast the net over me, and his other words that I should be eaten as a relish for Takarita, the daughter of Whena." Paikea replied, "Why

11. The *uruuru-tapu* was one branch of general knowledge taught in the Maori College, but that part dealing with sorcery was never dealt with in the Whare-wānanga itself, but either in a separate building (as above) or outside and after dark.

12. It will be noticed the distinction the Sage draws here. The Whare-maire was where sorcery and some other matters were taught that were not allowable in the Whare-wānanga, or college devoted to other branches of knowledge.—See Chapter I. in "*Memoirs*," Vol. III.

13. The child of Uenuku and Takarita to whom the father fed his mother's heart—see the beginning of this story. He came to New Zealand in the '*Horouta*' canoe and is the eponymous ancestor of Ngati-Ira tribe of the East Coast.



did you not avenge your ill-treatment on the other side of the ocean? Those occurrences took place across the ocean, and yet you bring [your ill-will] to this place and want now to avenge your wrongs." To this Ruawharo replied, "Enough! If that is your attitude, I shall return to Nuku-taurua." [A place on Te Mahia peninsula where Ruawharo originally settled on arrival from Tahiti.]

#### THE MONSTER, MOEAHU.

[Nepia Pohuhu relates the following story:—]

About Moeahu. This child partly resembled a dog. Its head was that of a man, but its eyes, appearance of the face, the nose, the jaws, and the mouth, were like a dog [or animal, for the word *kuri* (a dog), is also applied to an animal]. Its body was also that of a man; its shoulders, arms, thighs, calves; but the soles of its feet and its nails were just like those of a dog. It is said it spoke like a dog barking; but its knowledge of directions given to it was just that of a man. It was very active in chasing a man; no one could escape from it; it was very brave in fighting, and could not be caught by a man. It used three weapons in fighting, a *taiaha* [or halbert], its mouth, and its feet—it would tear a man's body with the claws of its feet. Notwithstanding that two or three men attacked it, it could not be mastered.

On one occasion this monster ate the contents of the calabash of preserved birds belonging to Te Kowha, who caught it in the act. Te Kowha proceeded to take the calabash, but was afraid to approach [the monster] who had a halbert and an *apatahi* ( ) in his hand, together with the food. Te Kowha was angry at this and went to fetch his spear to spear it. His elder brothers—Pohau, Potaka, and Potonga—said to him, "A! leave it alone! leave it to him, it is about all eaten." But Te Kowha was not satisfied, his anger was very great. His brothers again said, "O! you will be killed presently [if you attack the monster]." But he would not listen; he went off with the spear, stripped to the skin, with no clothing on. Directly Moeahu saw him advancing with the spear he rushed forward. The speed of his running! The spear was thrust at [the monster]; he caught it and broke it [whilst Te Kowha fled]. But he was caught [by the monster]. With one blow from his club Te Kowha fell to the earth.

Now, his three brothers armed themselves and flew to his assistance, but the one blow at Te Kowha had killed him right out. And then the monster turned on the three brothers. Potonga was armed with a halbert, Pohau with a spear, whilst Potaka had a long spear (*huata*). Now all these men were accounted as exceedingly brave, so the dog, [or animal] fled, pursued by the men. Now it is said that Manu-tu-ke at

Turanga is a fine plain.<sup>14</sup> The chase had extended for a long distance when [the monster] observed that one of the pursuers was in advance of the others, so he turned on him and a fight ensued with Potonga, who was killed by Moeahu. Then Potaka came up, and he also was killed by Moeahu, and finally when Pohau attacked him he also was killed.

The reason why Moeahu ate the calabash of preserved food was because he was angry at Te Kowha taking the fish from the stage situated in the forest belonging to Moeahu's brothers and sisters, and brought them to the village. That was thieving. So Moeahu sought some course to raise a quarrel with those people. Hence he came, and ate [the calabash of food] in the village itself, so the others should be angry and attack him and thus offer an opportunity for killing them.

Now, I remember some other tales about this dog Moeahu, but let the above suffice.

14. There is a place named Manu-tu-ke near Turanga, Gisborne; but this story of Pohuhu's comes in amongst other incidents that took place in far Hawaiki, and I think did not occur in New Zealand. It is suggested that the meaning is, that the plain over which the chase of the monster took place, was like that at Gisborne.

## REVIEW.

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“TEHUTI THE VOYAGER.” By J. A. GOODCHILD (no copyright),  
1913. Pyson & Co., Ltd., Printers, 19, Union Street, Bath.

WE have received a copy of the above pamphlet from someone unknown, and find some things in it of interest to our members.

The whole tenor of this little work is to show that the Egyptian voyager Tehuti, is identical with Tawhaki, of Polynesian fame, though strange to say the author does not mention Tawhaki's name all through. But the incidents referred to clearly show what the author had in mind, especially his mention of Tehuti's brother Karihi, and the incident of abstraction of the *kumara* tubers from the blind woman, Te Ruahine-matapo. The narrative is so mixed up between Egyptian and Polynesian myths, that it is difficult to know from which source the author has made his deductions. The only authority he quotes on Polynesian Myths is Mr. Dittmer's "Tohunga," who, however, does not make any mention of the Tawhaki legends, so he must have had access to other works. Nevertheless it is possible to separate parts of the narrative.

Tehuti appears to have been an Egyptian voyager who flourished in the seventeenth century before Christ. The author says, "Accepting the dates and relationships given by Professor Petrie, who has worked out the history of the Seventeenth Dynasty with great precision from all available sources, Tehuti (whom he notes as "X," first husband of Aah, and father by her of Aah-mes 1st) must have been born towards 1642 B.C. Egyptian records of his youth and parentage have not yet, I believe, been identified, but in Polynesian tradition the name of his father is Hema, a name mentioned in the sixth section of the geographical work Am Tuath, which illustrates Tehuti's voyage in the Pacific, and is probably largely based elsewhere upon his discoveries in America and Asia." Hema is of course Tawhaki's father, but the identity of Tehuti with Tawhaki so far is merely suppositional.

The author goes on to show that Tehuti (after his marriage with Aah) visited Central America, and crossed from there to Asia. This was during the time of the Hyksos conquest and occupation of Egypt, which seems to have been the immediate cause of Tehuti leaving his

country. He was accompanied by his brother Kher-ahi, a priest, whom the author identifies with Karihi, known from Polynesian legend to be Tawhaki's brother. "Tehuti's description of the Pacific must be read at present in the book *Am Tuath* (see "The Egyptian Heaven and Hell," Vol. I., p. 117, etc., E. A. Wallis Budge)." His ship was named Vaa-herar, which the author says is Vaa-ra in Polynesian (*va'a* is of course Eastern Polynesian for Maori *waka* for a canoe). The author seems to think that on this voyage Tehuti visited the Hawaiian Islands, and Raiatea of the Society group, but there is little to support this view beyond the author's own ideas—at any rate he does not quote any authority. The author says, "We cannot date this home-coming exactly, but after the early death of his two brothers, Aah-mes, Neb-peh-peh (Lord of double strength), commenced his reign of twenty-five years about 1587 B.C.," which constituted a period of twenty years of conquest and development in Egypt, and during this time Tehuti returned home. The home-coming is described as follows, and if it is derived from the Egyptian, as seems possible, it tallies with the same incident in Maori traditions, as given below. We quote here Mr. Goodchild's own words: "At some time during these twenty years of progress, say towards 1570 B.C., an aged man in rags seated himself upon the quay (at ? Rakotis) and watched the boat builders at their work. Probably he told a few yarns which amused them, and they gave him food with the proviso that he should carry up their tools for them when they left work. This, his apparent decrepitude, caused him to do in a leisurely fashion; but on their return in the morning they found signs that a more skilful and sure hand than theirs had left unmistakable traces upon their work. When this had happened a second time they set a watch, as Tehuti had no doubt expected, and caught him in the act of taking off a beautiful curly shaving as long as the boat itself; for he knew every trick of the boat builders of America, Polynesia, and the East. Led at once before the Queen Aah, who looked into these matters for herself and took a great interest in shipbuilding, he did not fall upon his face in that Divine Presence, but strode forward and seated himself by her side. Then looked Aah upon him, and gave no sign for his execution, but they joined hands and wept together, and those before them crept out with their robes before their faces, for that place was *tapu* when two gods met and would be alone with each other; but outside there arose great shoutings and wild rejoicings when it was heard that the Ibis, having winged its way round the world had returned to its nest in the moon. . . . In later days Aah-mes (whom the author says was Tehuti's son) and his wife ranked with the great gods of old time, etc., etc."

In John White's "Ancient History of the Maori," Vol. I., p. 117, among the collection of Tawhaki legends is the following from the

Ngai-Tahu tribe of the South Island. After the incident of the abstraction of the *kumara* tubers, comes Tawhaki's climb to what has been supposed to be the heavens, but which we have reason for thinking was a mountain. Mr. White says, "He got up and made himself as uninviting in appearance as he could and went on and was seen by his brothers-in-law and their men adzing out a canoe, who called and said, 'There is an old man for us.' He went on and sat down near them. When it was evening they called to him and said, 'O old man! carry these axes!' He took them, and they again said, 'Take them to the settlement.' He answered, 'You go on and I will follow. I cannot travel as fast as you can.' They went on, and Tawhaki adorned himself, and took an axe and dubbed the canoe. He began at the bows and worked up to the stern on one side; then he worked from the stern up to the bows on the other side and finished both sides. He now took the axes and went to the settlement. There he saw Hapai\* sitting with his daughter. He assayed to go and sit down beside them. All the people called out to warn him away, and said, 'Do not go where Hapai is sitting; it is sacred, and you will become sacred.' He went on without heeding the warnings of the people and sat down with Hapai, where he remained till dawn of day. On the morrow his brothers-in-law said, 'O old man! lift the axes again and take them to the canoe which is being made.' He took them and they all started. Having got where the canoe was, his brothers-in-law said, 'The canoe has a different appearance now from what it had.' But they worked till the day was evening. Again Tawhaki was asked to carry the axes. The other people all left and proceeded to the settlement. Tawhaki again adorned himself, worked at the canoe and returned to the settlement and sat down near Hapai and caught his daughter in his arms. Many of the people seeing this fled to another place as the settlement of Hapai had become *tapu* by the act of Tawhaki; but those who remained uttered a loud shout of surprise at the noble look of the stranger—in other days he had appeared so mean and dirty. . . . ."

If Mr. Goodchild has derived his version from the Egyptian, there is a somewhat remarkable resemblance between the two narratives, causing us to think that both might have a common origin.

At the same time we think that the above incident, accredited to Tawhaki in the quotation from Mr. White, does not belong to the history of Tawhaki the Maori ancestor, but has been interpolated into the series, from some older source, as so often has occurred in other legends. The historical Tawhaki, ancestor of so many divisions of the Polynesian race, flourished about forty or fifty generations ago, i.e.,

\* Hapai was Tawhaki's wife, of Celestial origin, according to the tradition we are following.



between the seventh and eleventh centuries after Christ.\* The above quotation from Mr. White is—we think—the only one of the Tawhaki traditions (and they are very numerous) that mentions that particular incident, i.e., of the return of Tawhaki and the meeting with his wife and child.

Whether Mr. Goodchild's identification of Tehuti the Egyptian voyager with Polynesian Tawhaki is correct or not, we have not the means here, through the absence of books, of deciding. But his attempt again allows us to call attention to the fact, that many of the Polynesian legends are immensely old, and date from long prior to the appearance of the latter people in the Pacific, which is proved by finding many of these traditions in the records of other races—some-what altered according to environment it is true, but still the same. Tawhaki, for instance may be shown to be identical with the Greek hero Peleus, whilst the story of Māui can be traced through India, Babylonia, Scandinavia, and Egypt.

\* The true date of Tawhaki is not well fixed; native authorities vary considerably.

## POLYNESIAN PHILOLOGY: A REPLY TO MR. EDWARD TREGEAR.

BY SIDNEY H. RAY.

IN "The Journal of the Polynesian Society," No. 89 (March, 1914), Mr. Tregear severely criticises the remarks I made in No. 88 (December, 1913), with regard to some supposed connections of Maori and Indian words published by Mr. F. W. Christian in the same Journal (No. 86, June, 1913).

Mr. Tregear suggests that the difference in the view of these words taken by Mr. Christian and myself has arisen over "the word 'compare' used in a distinct sense by one and in a general way by the other." But Mr. Christian did not use the expression 'compare' at all. He calls the words he cites "Hindustani *cognates* of the Maori," and the dictionary meaning of 'cognate' is "born of the same stock, related to in origin." He speaks of the *Sanskrit origin of Maori words* (*kumara, totara, māmari, wahine, and whenua*) and 'origin' means "source or beginning." He speaks of "*Indian root words*" which seem to him to be very "*faithfully reproduced in Maori*" and allied dialects. He does not ask us to compare the Sanskrit *bhek*, etc., with the Maori *wheke*, but gives the words as examples of "Indian cognates of the Maori," and calls them examples of "new derivations which go to form the truth of Fornander and Tregear's theory of at least a partially Aryan Maori." All this surely implies that in Mr. Christian's opinion there is a *relationship* between Maori and the Indian languages, and my note was intended to show that the method used by Mr. Christian was unscientific and that the likenesses of the words he connected was *not evidence* of an identity of origin.

My quotation from Sayce that "to compare words of different languages together because they agree in sound is to contravene all the principles of scientific philology" is called a platitude by Mr. Tregear, and he unsparingly condemns those who are guided by sound only in making comparisons. He agrees that "more than correspondence in sound and sense is needed, grammatical affinities count far more, and there are certain letter-changes to be considered under Grimm's law." But Mr. Tregear would restrict these philological principles to the great historical languages (whatever they may be) and quotes from the Etymological Dictionary of Dr. Skeat examples

of uncertain derivations. He calls these guesses because links are missing in the chain. He forgets that if some links in a chain be lost, and the pattern (structure and phonology) be known, we may form a very good idea of the character and appearance of the missing links. But, if we have two chains of different pattern (i.e., different structure and phonology) we can have no possible idea of any links which may have connected them, nor can we have any idea as to whether they were ever connected at all.

In the second part of my quotation from Sayce that "agreement of sound is the best possible proof of the want of connection," Mr. Tregear has overlooked the fact that this was said of different languages, and tries to prove the statement false by citing the German *hund* and English *hound*, the Latin *vir* and Irish *fear*, Persian *dokhter* and German *tochter*, and asking whether their likenesses in sound and sense are proofs that there is no relationship between German and English, Latin and Irish, Persian and German. These likenesses are not *proofs* in themselves. They *may be accepted* because German and English, Latin and Irish, Persian and German have proved, as Mr. Tregear says, "by grammar and the coincidence of thousands of words" and by the establishment of the phonetic laws which govern the likenesses, to belong to the same family of languages. In the Nuba language of the Nile valley, *uri* is 'black,' *ur* 'head,' *ngei* 'here,' *tona* 'his,' and these words are almost identical with the Samoan *uli*, *ulu*, and *nei*, and the Maori *tona*, with the same meanings, but they have no value to show a likeness between Nuba and Polynesian, because Nuba and Polynesian have not been proved to belong to the same stock. *It is the proof of grammatical likeness which alone makes the comparison of words admissible.*

Mr. Tregear states that it was the likeness in sound and sense between a word in one language and a word in another which led the first discoverers to *dream* of the subject. But discoverers do not dream, and dreams are not facts. It was dreamed that Greek was Hebrew read backward, that Bask or Dutch was spoken in Paradise, that language was invented by Egyptian Gods, and Sanskrit was forged by the Brahmins. It was not until Hervas had proved the Semitic dialects to be alike in grammar, and the grammatical and phonological relationship of the Aryan tongues had been established by Grimm and Bopp, that the foundations of philological science were laid.

It is this failure to recognise the *difference* in the grammar of the Indian languages and Maori or Peruvian, which nullifies all Mr. Christian's comparisons. If he can prove that these have related grammars and can show phonetic laws existing between them, we may regard his connections as possible, but otherwise, I maintain that the whole series of supposed relationships is mere guesswork.

But Mr. Tregear pleads that oceanic linguistic comparisons should be made by methods different from those by which comparisons are made in the 'historical' and literary languages of other parts of the world. "Iron regulations" need not be observed, nor "strict observance of rules." In other words, oceanic philology must have laws of its own, unlike those which govern the science elsewhere. But if philology is to be subject to special methods in Oceania, why not Biology and Mathematics?

Mr. Tregear would apparently substitute the geographical for the historical connection of languages. But geographical so far as it relates to words merely shows that the speakers have been in contact and borrowed words from *one* another when they had no suitable terms of their own for the object or action to be named. His example of the word for "dog" in the Aryan languages seems to imply a derivation of the English word "hound" through the German *hund* and Greek *kuon* from the Sanskrit *s'van* (not *cvan*), as though the word had been passed on from one of these languages to the other instead of each having its own history and descent from an ancient language which was not Sanskrit, but a dialect of the ancient Aryan of which Sanskrit is also a descendant.

With regard to the examples of Mr. Christian's supposed cognates which I noticed in my criticism, Mr. Tregear deals only with the word *bhek* "frog," which Mr. Christian connected with the Maori word *wheke* "a cuttle fish."

I condemned this and similar words in general terms as being of no value for comparison because they are onomatopœic and might well occur in totally unrelated languages. Mr. Tregear suggests that I have been misled, because the Sanskrit *bheka*, "frog," is derived from the root *bhi*. Now there is nothing inherently improbable in the origin of the root *bhi* from the croak *bhek*, of a frog. In some Sanskrit dictionaries the word for "frog" *bheka* is given as onomatopœic, but Hindu grammarians require every word to be derived from a root. The roots are merely the abstractions which underlie certain sets of words, that is, they represent the general idea present in the derivations and are purely a device of the grammarian by which he can determine and classify the words which were formed before the roots.

In order to connect the frog with the cuttle fish, Mr. Tregear has given the root *bhī* a meaning which is the reverse of that found in the Sanskrit dictionaries. It does not mean "causing fear," but "to fear" or "fearing." From this is derived by means of the nominal Suffix *aka*, with *guṇa* (vowel change) of the *i* the noun base *bheka* (*bhī + aka*) meaning "the fearer," "the one that fears," like *nayaka* (*nī + aka*) "a leader" from the root *nī*. Thus *bheka* is the creature that fears, and means not only a frog, but also a timid man. All the primary derivatives as e.g. *bhiru*, timid, contain the idea of "timidity,



fearing," quite agreeing with the behaviour of the croaking amphibian. To express the causing of fear, *aya* is added to the root, hence *bhayam*, fear, what causes fear, *bhayayati*, he causes fear. There is also the impersonal noun *bhetavya*, one to be feared. It should be noted that none of the words which imply "causing fear" contain *k*, which appears to be essential in all Mr. Christian's words. The Sanskrit dictionaries appear to ignore the equivalent for "cuttle fish." The "bone" was regarded as indurated sea-foam *phenah*, or *samundraphenah* (*samudra*, ocean) from the root *phan*. The Malay for "cuttle fish" is *ikan-gurita*, and a similar name is current all over Indonesia and Melanesia.

Mr. Tregear quotes Mr. Christian's connection<sup>1</sup> of the Maori *whai* "sting ray" with the Persian word for "fairy" as a "brilliant example." He states that the Malays "call the skate or ray *pari*, the fairy." Now this must be merely a conjecture of Mr. Christian's. In Malay the words are *pāri* (\* ) 'skate,' and *pēri* or *pāri* (\* ) a nymph, two perfectly distinct words. The Malay *pāri* is unquestionably related to the Philippine *pagi*, Borneo *pahi*, Moluccan *hali*, *ali*, Melanesian *vari*, *fai*, *vai*, and Polynesian *fai*, *whai* and *vai*. In Malay it is usually found with the prefix *ikan*, fish, as *ikan-pāri*, where *pāri* has no reference to "wings," but is solely due to the Malay idiom of prefixing classifying words as e.g. *ikan-hiyu* shark, *ikan-lidah* sole, *ikan-merah* red-fish. The Malay words for "wing" *sayap* or *kepak*, or for "flying" *terbang* do not appear in the name of the only fish which has apparent wings or seems to fly, the *ikan-bilalang*, the (English) flying-fish, literally the grasshopper-fish.

Mr. Tregear asks: "If the word (*pāri* or *pāri*) came from Asia why should research leave it on the Malay shore? The Malays and Javans were well acquainted with Persian and Arabic poems and folk-lore." But the fact that Malays and Javans borrowed *pāri* for "fairy" in stories from Persian and Arabic does not prove that Indonesians or Polynesians who did not borrow the stories borrowed the word as a name for the skate when they already had the different word *pāri* for the name of the fish. Malays and Javans also borrowed in their Hindu tales the Sanskrit word *vidyādhari* (meaning a female demi-god) and used it in the forms *bidadari* (Malay and Makassar), *widadari* (Javanese) for nymph, fairy. But there is no indication that *bidadari* or *pāri* ever got further east than the stories.

From the Maori *whai* as the skate to the the winged or fairy-fish of Mr. Tregear's supposition is a far cry and "beyond philological grounds."

1. This, though referred to by Mr. Tregear, is not found among Mr. Christian's Hindustani cognates. I have not been able to refer to it.

\* We regret we cannot reproduce the Malay letters, through absence of type.—EDITOR.



In conclusion, the true affinities of the Polynesian languages will never be ascertained by a mere comparison of words. The essential unity of the Austronesian (i.e., Indonesian, Melanesian and Polynesian) depends for its proof on a substantial identity of grammatical form and expression in the three divisions. When it can be shown that this common foundation of grammar is comparable with Aryan, then it will be permissible to compare *words* in the two families of speech. When both are shown to agree in grammar with Peruvian or any other tongue we may begin to consider whether their words are related by the operation of phonetic laws.

# TUHOE

## THE CHILDREN OF THE MIST

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BY ELSDON BEST.

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III.—Continued.

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### MARU-IWI.

THE Maru-iwi were a people who, for some time, occupied a part of the Tauranga valley, viz., that part known to natives as Te Wai-mana, where the valley opens out into an extent of flat land, part of which is remarkably fertile, as the Ngakau-roa flat. Below the latter part, the hills again close in and impinge upon the Tauranga river, erroneously termed the Wai-mana by Europeans. Before the arrival of Maru-iwi, Te Waimana was occupied by Te Hapu-oneone, and above them, i.e., up stream, were the Ngai-Turanga and Whakatane tribes.

The history of the Maru-iwi tribe, so far as it is known, is interesting, and was certainly a stirring one. These people lived the strenuous life for some time before they disappeared, as a tribe. As to their origin, it seems fairly clear that they were descendants of Awa-nui-a-rangi, son of Toi (Gen. No. 1), from whom also sprang Te Tini-o-Awa of the Whakatane district. This Awa, tradition says, migrated to the south, and is supposed to have settled somewhere in the vicinity of Napier, and there he formed a tribe known as Te Tini-o-Awa. It is not known as to whether Awa went alone to those parts, or whether some of the Tini-o-Toi accompanied him. The accompanying genealogy from Awa-nui-a-rangi, through Maru-iwi (from whom the Maru-iwi tribe derived their name) was given before the Native Land Court, but is open to doubt on account of its shortness.

Awa-nui-a-rangi

Awa-iti

Awa-tope

Maru-iwi

Pakau-moana

Pare-tara-roa

Tu-pouri-ao

Rumakina  
 Kea-roa  
 Turawha  
 Rakai-te-kura  
 Hine-i-ao  
 Taraia, II.  
 Hine-manu  
 Tara-he  
 Tu-te-rangi  
 Tihi-rangi  
 Tu-monokia  
 Renata Kawepo

According to the evidence given before the Land Court, Maru-iwi were living at the Hei-pipi *pa*, near Petane, in the time of Pakau-moana, son of Maru-iwi. This evidence was given by the descendants of Maru-iwi of the Napier district. But their genealogies are most doubtful. They give four generations only from Kahu-ngunu, son of Tama-tea, to Rangi-taumaha, who married Hine-i-ao (see Gen.), thus making but eleven generations from Kahu-ngunu to Renata Kawepo, which is absurd. Evidently a number of names are omitted.

In the time of Taraia I. Maru-iwi seem to fall upon troublous times, for they were attacked at Hei-pipi and elsewhere, and this was probably the reason of their migration to the Bay of Plenty. Why they chose this district to found a new home in was probably because of their connection with the Tini-o-Toi and Tini-o-Awa, through Awa-nui-a-rangi, and perhaps other ancestors.

In Genealogical Table No. 14, we observe the origin of Maru-iwi as given by two different authorities of Tuhoe. In regard to that marked A, we have the mythical ancestor, Hapu-oneone, at the head of the list, and twenty-four generations bring us to Heriata, a middle-aged person now living. In Line B, fifteen generations from Hapu-oneone bring us to Tukua, a middle-aged man, thus showing a difference of nine generations. In A, Tai-rongo lived seven generations after Hapu-oneone. In B, Tai-rongo is son of the former. There are many other discrepancies. The fact is, all the earlier names are imaginary, mythical, and the descent of Maru-iwi is not known, i.e. prior to the time when they settled at Te Wai-mana. Maru-iwi is said to have been a contemporary of Rongo-karae, Ira-peke, Tauwhao, and Whakapoi, all of Te Tini-o-Awa. Tai-rongo was a resident of O-hiwa, and gave his name to a small sub-tribe of that place. Hae-ora we have already written of. Of Line B, I place but little faith in any name prior to that of Tai-rongo who, according to Tutaka, was father of Maru-iwi, a doubtful statement. Ani-i-waho, sister of Maru-iwi, married Tama-a-mutu, of Ngai-te-Kapo, an O-hiwa people, now incorporated with the Tuhoe tribe. Tama-a-mutu was a descendant of Hape.

It is a noticeable thing that the Bay of Plenty tribes have conserved much more carefully their lines of descent from the later migrants to this land, i.e. those of 'Matatua' and 'Te Arawa,' than they have those from the original people of the district, as Nga-Potiki, Te Hapu-oneone, etc. The best preserved lines are those from Toi through Rauru.

We can probably rely on the statement that the Maru-iwi people migrated from Napier north to the Bay of Plenty soon after Taraia I. and others stirred up trouble in those parts (see "Journal of the Polynesian Society," Vol. VI., p. 179, also Vol. XIII., p. 153, etc.).

The late chief Rakuraku, of Te Wai-mana, stated that Maru-iwi came up the east coast from Napier to Turanga (Poverty Bay) from which place they travelled across the high forest ranges to Te Kaha (Te Kaha-nui-a-Tiki), afterwards moving on to Te Wai-mana. At each stopping place they named their cultivation ground Ngakau. Their chiefs at this time were Maru-iwi, Te Ao-noho, and Te Kauae-roa. Te Hapuku and Hawaiki-rangi, of Napier, were descended from Te Kauae-roa. Also that the intruding 'Matatua' people forced them to abandon the Wai-mana lands, and again move on. He also said that their stay at Te Wai-mana was not a long one, and that only seven survivors reached Here-taunga (Napier district).

When Maru-iwi arrived here, they found the Wai-mana lands in the possession of Te Hapu-oneone, but apparently they were allowed to settle there quietly. Anyhow there is no record of any fighting for the land. The Maru-iwi *pas*, or fortified places, at Te Wai-mana were Mapou-riki, Mohoao-nui, Tautau-tahi, Te Kawakawa, and Matatere. Apparently they were quite a numerous people.

Although but little is known of the old time history of Maru-iwi, yet the local natives have retained a very complete account of the migration of that people from Te Wai-mana, and of the cause that led to it. As this account does not form a part of the Tuhoe history, but is purely an aboriginal item, we insert it here. The following account has been compiled from two different versions of the tradition, given by Tama-rau Waiari and Tutakangahau.

The various forts of Maru-iwi extended from Mapou-riki (a *pa* on the range, north of the cheese factory at Wai-mana) to Mohoao-nui (a large *pa* on the hill at south end of Waimana flats). Both of these *pas* are on the right bank of the Tauranga river. When the planting season came round it was the custom of the chief, Maru-iwi, to station himself on the highest part of Mapou-riki *pa*, where he resided, or on a small hill, or mound on the Ngakau-roa flat beneath, known as Te Mahanga-a-Ngore, which is hard by the river bank, and sound his *pu-kaea*, or trumpet, as a signal to his tribe living in divers parts of the valley that it was time to plant the *kumara* crop, and that he

expected them to send persons to put in his crop. For Ngakau-roa was a great *kumara* cultivating ground in those days.

At a certain time some visitors came to Te Wai-mana and were entertained by Maru-iwi. When they returned home they left one of their number, a child, with their hosts. When the time came to take the *tapu* off the *kumara* crop, it appears that Maru-iwi did not possess a priest fit to perform that rite, hence they sent for one Tonu-kino, of Te Hapu-oneone, who resided at O-hiwa, and was a priest skilled in such ceremonies. On the occasion of the ritual feast, which always accompanies such functions in Maoriland, Maru-iwi seized and slew the child (Wae-roa by name) who had been left by the visitors, and the cooked flesh of the hapless child graced the Maruiwi banquet hall. A special basket of cooked *kumara* was prepared for the priest, and into it was put a portion of the cooked flesh of the child. When the rite of lifting the *tapu* from the crops was completed, the feast was spread, and before the priest Tonu-kino was placed the above described food. The child had been slain as a human sacrifice in order to impart force, power, prestige, to the religious rite.

The priest commenced to eat of the cooked sweet potatoes, when he observed signs of fat exuding from the basket. He examined the same, and found human flesh therein, and came to the conclusion that some relative of his had been slain in order to furnish the baked meats for the ceremonial feast. The exuding oil was a sign from the dead, crying for vengeance. The old priest carefully secured the food in the basket and bore it with him, to be used in certain rites pertaining to the Black Art, in case his suspicions were correct. He enquired for the child, a relative of his own, who had been staying with Maru-iwi. No one could inform him of the child's whereabouts. He asked the people with whom the child had been staying. They replied—"We have missed him since yesterday. Possibly he has gone to some other village." Then the old priest knew that the child had been murdered, and the desire for revenge was strong within him. When the shades of night fell, he took the basket containing the portion of the child's flesh with him, and proceeded to the village latrine. Here he held the basket over the *paepae*, or beam of the latrine, and rent the bottom of the basket so that the contents would fall out on the other side and into the pit below. Then, grasping one of the upright posts of the structure, he shook it, repeating at the same time the two incantations known as *hiki* and *ue* :—

" Hiki nuku, hiki rangi  
Hiki papa, hiki taua  
Whakamoe te ruahine,"

Then came the *ue* or *ueue* :—

" Ue nuku . . e  
Ue rangi . . e  
Ue tahitahi



Ue papa  
 Uea ai te pu  
 Uea ai te more  
 Uea ai te aka  
 Uea ai te tahetahe (P)  
 Hopu ringa, hopu mau  
 Kia mau i to tikitiki."

The object of these thaumaturgies was to make the Maru-iwi people nervous, apprehensive, and unsettled in their minds, so that they would desert their homes and migrate to other lands. Probably Tonu considered that they were too numerous a people to be attacked. There is no record of Maru-iwi having been attacked in order to expel them from Te Wai-mana. In the two fights they had with Ngai-Turanga, and Rongo-karae, Maru-iwi were the aggressors.

Tonu-kino, who belonged to that portion of Te Hapu-oneone, known later on as Ngati-Raka, then returned to his home at O-hiwa.

After the above events, it occurred that a party of Maru-iwi, principally women, went from Te Wai-mana to O-hiwa to obtain shell-fish, for which that place was ever famed. After the party had left, Huinga-o-te-ao (Gen. 14), daughter of Maru-iwi, bethought herself that she would trudge off to O-hiwa and join the party. "*Me haere ano au, koi pepehatu\* mai nga wahine i runga o Puke-papa*" (I must go too, lest the women at Puke-papa twit me on my indolence). It is said that Maru-iwi had previously prevented his daughter from joining the party, because she was a *puki*, a highly *tapu* first-born daughter of a chief, hence it was not good form for her to take part in the procuring or preparation of food.

On arriving at the place now termed Kuta-rere, Huinga took off, or abandoned her apron, a *maro kuta*, a kind of kilt made of a water plant. Hence the name of that place. But Huinga found that the party had already returned by a different track, hence she started to return also. But Tonu-kino's people had heard of the arrival of the women and thought it a fine opportunity to square accounts with Maru-iwi. So a party set out to slay them, but found that the women had returned. So they started in pursuit, and succeeded in capturing the hapless Huinga, whom they killed. For some reason the body does not appear to have served the usual purpose, but was found by the Maru-iwi people and taken to the Mohoao-nui *pa*, and buried. Te Huinga, say some, was slain at Kuta-rere.

When the proper time arrived, the bones of Te Huinga were exhumed. Then the chief, Maru-iwi, addressed his tribe on the subject of returning to their old homes in the Here-taunga (Napier) district, and it was decided that the tribe should migrate to that place by way of Rangi-taiki and Kainga-roa. Even so these wanderers

\* Also *pehapehatu*, a singular expression, implying the objectionable bearing of returned hunters, fishers, etc., towards those who did not accompany them.

arose again, and once more lifted the trail of primitive man in search of a resting place. Laden with their chattels they marched out from the fertile vale of Tauranga, old and young, stalwart warriors, decrepit age, and little children borne upon the backs of parents. It was the restless neolith upon the march, 'bare limbed men with stone axes on their shoulders.'

They bore with them the bones of Te Huinga, and of others, to be reinterred in the new home, when found. They raised their voices and wept for deserted home and lands, as they looked down upon the fair plain of Ngakau-roa, and the flowing waters of the Tauranga, from the range of Tai-arahia. Across the fair vale they saw the bold earthworks, the picturesque terraces, of their deserted forts, Mapouriki and Te Kawakawa. On the heights above Ra-roa, they saw the Oue fort wherein dwelt the descendants of Nuku-tere and Turanga. These people were not migrating. The smoke of their fires rose from within the rude palisades, as they went about their customary daily tasks. Then, sullen and downcast at having to desert home, and fort, and fair field, a grateful thought came to Maru-iwi. They would not relinquish their homes without a blow, they would obtain a *quid pro quo* in a truly delightful manner. They would attack the Oue *pa*, and slay some of those people as balm to their lacerated feelings.

At the time when Maru-iwi commenced their pilgrimage, their principal chief (Maru-iwi) seems to have been living at the Mohoao-nui *pa*. Some of the people said, "Let us arrange so that all our people will be ready to start at the same time. Let each fort be so warned." The chief Maru-iwi replied, "*Kowhao unuhia i roto o Mohoao nui, māna te iwi e tanuku noa*," meaning that when the fort of the chief was deserted, the others would surely follow suit.

Tama-rua says that one only of Maru-iwi remained at Wai-mana, viz. Te Kawe-kino, a woman, who had married Hae-orā; some say that two others remained.

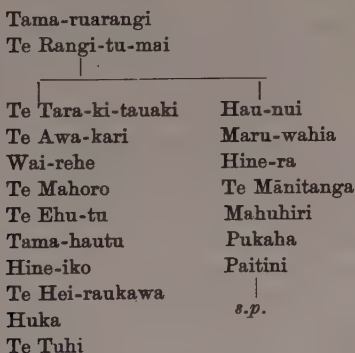
When the Maru-iwi people arrived at the Wai-one stream (now called the Kotore-nui), their chief called a halt, and the wayfarers occupied the Hiwi-roa\* *pa* (fort). I am not sure whether they built this fort, or found it unoccupied. So the party camped at Rau-ngaehe, which is a fern-clad spur just above the Kotore-nui stream, and immediately above the Wai-o-hau—Rua-toki road where it emerges from the forest, on the southern side. As the travellers were ascending this spur, up which the old native track from Rua-toki to Wai-o-hau ran, the person who was carrying a pack containing the bones of Te Huinga, remarked that the slight noise made by the chafing of the bones in the pack resembled rustling leaves (*rau ngaehe*), hence the name of that place, which it still retains.

\* Sometimes called Hiwi-nui.

When Maru-iwi were settled in their fort, their chief called upon them to march to avenge the death of his daughter. Leaving their women, children, and incapables in the fort, the fighting men of the Maru-iwi crossed the Whakatane valley, ascended the Oro-mai-roa stream (near Taua-rau), crossed the watershed and, when night fell, advanced on the Oue *pa*, situated on the range above, and to the south of, the flat at Ra-roa (at Te Waimana). Covered by the forest and the shades of night, they approached the fort and concealed themselves within a short distance of the defences, waiting for grey dawn in order to deliver an attack.

The people occupying this *pa* at Oue, were a division of the old time tribes of the district, i.e., of Te Hapu-oneone, and Ngai-Turanga. Their principal chief was one Tama-ruarangi, whose son, Te Rangi-tu-mai, met with some surprising adventures ere the morrow's sun set.

We digress a space. Suspicion is one of the most prominent traits of the Maori character. It was specially prominent in the fighting days. The Maori was keen in noting signs of the presence of an enemy, no one more so. You remember the story of Te Raiti and the *kākā*. If not, you will encounter it in this most veracious chronicle,



(See also Genealogical Table No. 8.)

ere we finish with Tuhoean archives. Now, when Maru-iwi disposed his men round the Oue *pa*, he knew that the presence of so many persons would scare into silence many of the nocturnal birds which obtained at that place, and that this circumstance would probably be noticed by the garrison, who would suspect the presence of human beings near the *pa* and, necessarily, of an enemy. Therefore the astute chief instructed his warriors to occasionally imitate the cries of such birds during the course of the night. Hence, upon the night air, arose the hoarse cry of the *kiwi*, the mournful call of the *weka*, the notes of the *kakapo*, and *kareke*. These cries all served to account for,

or prevent the garrison hearing, any slight sounds made by the attacking force.

It is on record that when Tama-ruarangi heard, as he thought, the cries of many birds, he remarked—" *I oi noa nga kai o te kainga o Tama-ruarangi.*" Just at dawn of day the attack was delivered by Maru-iwi. The men of Oue, who were asleep in the big communal sleeping house, rushed to the door, but found the entrance crowded with the enemy, who at once proceeded to slay the surprised garrison. Tama-ruarangi said—" *I waho na hoki pari tata iho nei.*"\* But Maru-iwi had the advantage of a surprise attack, and many of the brown people of Oue went down to Hades on that morn. Tama-ruarangi, his son Te Rangi-tu-mai, and some others, were taken alive, and conveyed to Raro, where Maru-iwi camped on the bluff just above the bend in the Tauranga river, and below the Puhi-kereru pa. Here Maru-iwi stayed to slay, cook and eat the captives. Ovens were kindled for the purpose of preparing the cannibal banquet. Maru-iwi took special precautions lest Tama-ruarangi should escape. They bound his limbs and laid him on the ground. They then spread his own cloak over him and fastened the edges of the cloak to the stakes driven into the soil.

The grim old fighter knew that his hour had come, that so soon as the ovens were heated, his body would be laid therein. But Maori like, he showed no fear, and awaited his fate with the bearing of a stoic. His glance fell upon a small group of prisoners, surrounded by their captors. Among them stood his son, Te Rangi-tu-mai, as yet unbound. Then the helpless father sought to help his son to escape. The first thing was to give his son a hint to plan his own escape, without acquainting the surrounding enemy of his design. He caught his son's eye, and remarked—" *E ki ana au i whangaia koe ki te nene o te tamure o Whanga-panui, kia tiu koe, kia oha.*"† (I thought that you had been fed on the nene of the schnapper of Whanga-panui that you might be active and strong to retain life.) The schnapper is a strong and swift moving fish. The nene is the *tohetoe* (? uvula) at the base of the tongue of that fish. It is greatly esteemed by the Maori, as a food, the most prized part of the fish. Whanga-panui is a fishing rock at O-hope.

Te Rangi at once caught the meaning of his father's remark. He was to attempt to escape. Turning to his captors, he said, "Give me a *taiaha* (weapon). I am about to die, but I will first show you what it is to be a master of the art of parrying." The weapon was handed to him and space left for him to perform those remarkable gymnastics gone through by the Maori, when he essays to *whakatu rakau*. The

\* Or " *I waho na, pari iho na.*"

† Or " *Kia tiu koe, kia reve.*"



men of Maru-iwi surrounded Te Rangi on three sides, but did not consider it necessary to occupy the head of the cliff, it being too steep to descend. So Te Rangi began his exhibition of the Maori art of war, the manual exercise of the *rakau* *Maori* (native weapons), with guard, parry, point and blow. To and fro along the space between his captors, he pranced, leaping to avoid imaginary blows, thrusting fiercely at the air, and all so well executed that the onlookers applauded him.

Meanwhile the tattooed old warrior lay spread-eagled on Mother Earth, but earnestly engaged in repeating quietly an old-time *karakia* (spell, charm, invocation) of the Maori, termed a *tapuwae*, and used in order to render a person fleet of foot. Observe!—

“ Whakarongo  
 Whakarongo marire iho ana au  
 E tapiri ana a rohi tau nawenawe  
 Te waka ki tua te wairangi  
 Te tapuwae o Rongo-kahiwhiwa  
 Marere i ana uru  
 He ngangana e tuheu ra  
 Te mata o Tawhiri e tu awhiawhi  
 Ki tua o Papa-hua  
 He tokitoki  
 Te whenua i tawhiti ra  
 Awhitia mai kia piri, kia tata  
 Te moana i kauria e wai?  
 I kauria e manu  
 Ko manu te tiotio  
 Ko manu te hokahoka  
 Hokahoka tua kaki (?)  
 Taku rangi he mamao  
 Tarawa a uta, tarawa a tai  
 Whiti-a-naunau  
 Te rokohina . . e . . i.”

As Te Rangi bounded forward yet again, grimacing wildly at the onlookers, he glanced at his father. The latter raised his head slightly, and his son knew that the old man had finished his incantation, and that the time had come for his break for liberty. With increased vim he handled his weapon, bounding along the narrow lane until he reached the cliff head, and then he jumped clear of the bluff and into the flooded waters of Tauranga below. In a few moments he reached the further shore and was seen speeding across the flat which lies below the terraced defences of Mapou-riki. By the time the pursuers had reached, and crossed the river, Te Rangi had disappeared from view in the chapparal. And from those gathered on the cliff head came the cry “Hoatu! Hoatu!”—meaning—‘Go on! We will be with you ere long.’

As the sun sagged down over Tai-arahia, Tama-ruarangi was slain, and ere long Maru-iwi started in pursuit of Te Rangi.



Meanwhile the fugitive sped onward and made his way to the Kiwi-nui *pa*, which was occupied by a branch of the Tini-o-Awa tribe (by that time mixed with the 'Matatua' migrants through intermarriage), under the chiefs Rongo-karae, Ira-peke, and Tauwhao. The Kiwi-nui *pa* is situated on the point of a spur overlooking the swamp between Te Teko and Whakatane. It is about half-a-mile south of where the main road ceases to skirt the foot of the range, and turns to run seaward across the swamp known as O-whai-kawa. The continuation of that swamp towards Te Teko is called O-mataroa. They asked Te Rangi what ailed him. "I am a survivor." "*Na hea?*" (by what place? i.e., by whom were you defeated). "By Maru-iwi. I am the sole survivor. They will follow me to this place and attack it."

The next morning the Maru-iwi force reached Kiwi-nui, and attacked that place. Rongo-karae (see Gen. Tables Nos. 8, etc.) selected a goodly number of fighting men and retired with them into a large house, Toka-nui by name, which stood on the topmost terrace of the *pa*. Here he caused the uprights of the front part of the house to be loosened, and all the lashings to be cut, so that the front wall of the house might be pushed over from within, thus causing it to fall into and cover the *roro*, or entrance. Meanwhile others were endeavouring to withstand the fierce onslaught of Maru-iwi at the outer defences of the fort. Maru-iwi succeeded in capturing the lower terrace of the *pa*, the garrison retreating to the next upper one. They called upon Rongo-karae to bring forth his men and assist in the defence. He replied "Let them remain in the house. There is plenty of time." Ere long Maru-iwi gained another *tuku* (terrace) of the fort, and again Rongo was implored to assist—He said, "*Kati tonu, apanoa e mau ana te ringa ki te paru o Toka-nui, katahi ka pata ki te riri*" —'leave them be until the hand of the enemy touches the thatch of Toka-nui. Then they will come out and fight.'

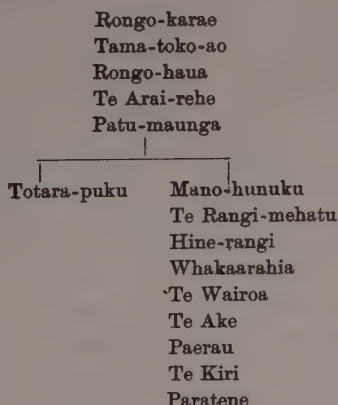
Before long the warriors of Maru-iwi forced their way up to the citadel and, seeing that the house was full of people, crowded into the porch, and started to tear off the thatch of the front wall, that they might get at the occupants. When Rongo saw that the porch was crowded with the enemy, he cried—" *Na! katahi na ano!*" At once his men thrust over the heavy wall, which fell upon the people in front. Then they sprang forth and commenced to smite the attacking force who, perhaps dismayed by the fate which had overtaken their van, were defeated. The survivors fled back to Hiwi-roa, their *pa* at Rau-ngaehe, pursued by the Tini-o-Awa, among whom fought Te Rangi-tu-mai. Maru-iwi were followed as far as Rau-ngaehe. At the Wai-one stream, a tributary of the O-whakatoro, one of the fugitives, Kotore-nui by name, was caught and slain. Hence that stream has since been known as Kotore-nui.

It is said by some that the descendants of Kare-tehe (Ngati-Karetehe) were living at Te Mauku, Wai-where, and other *pas* at O-whakatoro, at the time of the above trouble. The late chief Kereru, a lineal descendant of Rongo-karae, said that Karetehe's offspring had left that part, however, when Maru-iwi camped there, which is probably correct.

After their defeat by Maru-iwi at Oue, the survivors of that place, and their descendants, assumed the new tribal name of Te Kareke, after the subterfuge employed by Maru-iwi at Oue. The *kareke* was a swamp bird, now extinct. In the days that lie before, when Te Kareke shall have occupied Te Po-roa *pa*, at O-pouri-ao, we will pay them another visit, and it will be a dark day for that much harassed people when we again meet them.

Kereru stated that the pursuing force slew Kotore-nui at the junction of the Wai-one (Kotore-nui) and O-whakatoro streams, near Te Mauku *pa*. The pursuers camped there for the night, and next morning advanced to attack Hiwi-roa, the Maru-iwi *pa*. However, on their arrival, they found the place deserted, Maru-iwi having had enough of war's alarms. They had commenced their long march to the Napier district by crossing the forest ranges of Wai-o-hau. The pursuit followed as far as Taumata-miere, where they gave up the chase and returned home.

From this time, says Kereru, O-whakatoro was unoccupied until Patu-maunga settled there, with his sons, Mano-hunuku and Totara-puku who, after a while, returned to their *pa*, Hau-kapua. But of this more anon.



The events above recorded appear to have occurred about the year 1630.

We have no further records of the march of Maru-iwi until they arrived at O-koro-matakiwi, near Runanga, where they seem to have

stayed awhile. Here a child of the chief (Maru-iwi) was born, and the *tuā* rite was performed over the infant at the Aniwaniwa stream.

While staying at the above place, Maru-iwi were attacked by a force under the sons of Tu-whare-toa, whose home was at Kawe-rau, near Te Teko (the Teko-Rotorua road passes through Kawe-rau. It is west of the Tara-wera river). This was the man after whom was named the Ngati-Tuwhare-toa tribe, now occupying the Taupo district. They are descended from the Tini-o-Kawe-rau, Tini-o-Toi, and other ancient tribes, as also from the migrants of 'Matatua' and 'Te Arawa.'

Tu-whare-toa  
Rakei-marama  
Te Kotiri  
Tuhoro  
Te Whiu  
Te Awhe  
Te Ore  
Te Awhe  
Te Akau-rangi  
Te Whakahoro  
Huhana  
Renata

It appears that Tu-whare-toa and his people had had a slight unpleasantness with a force of Ngati-Kahu-ngunu, under Tupere, and the sons of Tu-whare-toa wished to set forth and punish the invaders of the fair vale of Kawe-rau. But the old man said—"Wait until I have finished my new house, Te Koro-tiwha, the ornaments for which I am now carving." His sons, however, were spoiling for a fight, and persisted in going. They said to their father—" *Hai konei, ki te whakairo piha mau.*"—Remain here and

carve scrolls for yourself. This annoyed the father, who replied with—" *Haere i a tuku noa, i a heke noa. Mau ka oti atu, oti atu.*" This was equivalent to saying—"Go your silly way, but you will never return." It is a specimen of a form of speech termed a *whakamania*, which was supposed to have serious results. It was equal to consigning a person to Hades.

Even so the sons of Tu-whare-toa led forth their warriors, and ranged the drear plains of Kainga-roa in search of someone to attack. At Kaka-tarae they came upon Maru-iwi, whom they at once attacked. But Maru-iwi fought the good fight with such energy that they defeated their assailants, and amused themselves by piling up the bodies of their slain enemies in a heap, at the base of a tree. Hence that fight, and place, have ever since been known as O-whakatihi, from the word *whakatihi*, to pile up in a heap.

The survivors of Kawe-rau party fled, and sought some means by which to avenge their defeat. They found it. It was the *kete poutama*. The *poutama* was a singular rite of Black Magic performed by the Maori of old in order to weaken, and unnerve an enemy, to cause them to be defeated, or become powerless, in fact to consign them to the realm of oblivion. To perform this rite, an *ahi tapu* or sacred fire was necessary. It was kindled, and the rite performed on a ridge on the track to Here-taunga, a place since known as Te Ahi-a-nga-tane, in commemoration of the above event. The *atua* (god, demon) appealed to in

order to give force to the rite, was Irā-kewa. Here were repeated weird spells of the warlocks of old, including the *whakamania*.

Then a force was collected by the survivors, and Maru-iwi were followed, as they fared onwards by Titi-o-kura. The god Ira-kewa was invoked, that his dread powers might bring disaster on Maru-iwi. Then the powers of the god were seen in the vale of Mohaka (*ka whirua te hau o Ira-kewa ki roto o Mohaka*). The lightning flashed to Maunga-haruru, a fierce storm lashed the earth, fiery portents were seen darting through the air. It was a sign from the gods, and Maru-iwi, 'foredoomed to dogs and vultures,' were a stricken host, yea they were dead men, although still in the world of life.

But now Maru-iwi were alarmed. The evil spells of dark magicians were affecting them. They hurried on their way, that a haven of rest might be reached. Men tell strange stories of their actions. How, as they toiled on over the plains, they collected and carried bundles of sticks, to serve as fuel when camped down for the night. But, when night fell, fresh alarms arose, and fires and camp were deserted, and again the weary wayfarers struggled on through the night. At last, in one of these nocturnal stampedes, they came, in storm and darkness, to the rugged canyon near Pohue, on the Napier-Taupo road, near the little lake at the gulch now crossed by the bridge, about a mile south of the Pohue hotel. It is said that the fugitives did not see the cliff in the darkness, hence those leading fell over the cliff, while those in the rear were ignorant of the fate of their companions and, hurrying on, themselves fell over. Thus most of Maru-iwi perished in that *waro* (chasm), and their tribal name became lost to the world. It is said that only seven survivors reached Here-taunga.

The Kawakawa *pa*, occupied by Maru-iwi, is on a hill peak just behind Matatere, where Te Whiu lives at Te Wai-mana.

The adventures, and tragic end of Maru-iwi still live in the memories of the natives, and allusions to the latter are often met with in song and story. Thus *Te Heke o Maru-iwi* (the emigrants, or migration, of Maru-iwi), and *Te Heke o Maru-iwi ki te Po* (The Descent of Maru-iwi to Hades) are oft heard expressions. Thus, Pare-rau-tutu, of Te Arawa, sang—" *Ko te heke ra o Maru-iwi, i toremi ai ki te Reinga.*" In like manner did Te Au-roa, the foodless, give tongue—

"Ko te Heke ra o Maru-iwi i haere ai ki raro ra  
I hapainga mai ai te kete wairuru kai Mata-whaurā."

As also one Ngau-ora, when bemoaning herself in song—

"E tama E! Kaore he uri tangata i te ao nei  
Tena ka riro atu i te waro i heke ai a Maru-iwi."

And here Maru-iwi pass out of our pages. For Te Wai-mana they knew is now no more. It is being settled by an intrusive and unsympathetic race. There is no longer room for neolithic man in that



fertile vale. The fortified bluff of Te Maire now looks down upon the modern cheese factory.

#### NGAI-TURANGA.

In Genealogical Table No. 8 will be seen the origin of another old time tribe of this district. Ngai-Turanga originally sprang from Toi, and derive their tribal name from Turanga-pikitoi, who flourished in the eighth generation from Toi, or about the time of Tama-ki-hikurangi. Ngai-Turanga are also descended from Hape, and were somewhat nearly related to the Hapu-oneone people. They occupied part of the valley of the Tauranga (Wai-mana) river, and a portion of them lived at Rua-toki. Their tribal name still lives, most of these people being now at the Wai-mana. They are closely connected with Ngai-Tama, another clan of the Wai-mana district. The lands of Ngai-Turanga are below the Ure-roa tributary of the Tauranga river. Nuku-tere (Gen. No. 8) is spoken of as being the origin of Ngai-Turanga, although they take their *hapu*, or clan name, from his son. Ngai-Turanga also had a portion of the Tahora No. 2 Block awarded to them by the Native Land Court, while the Wai-mana Block was awarded to Ngai-Turanga, Te Urewera, and Ngati-Raka. A few of Ngati-Raumoa were also admitted, presumably through their connection with Ngati-Raka. The O-parau stream was the boundary between the lands of Ngai-Turanga and those of Rau-moa.

Te Roau *pa*, on the Ruatoki south block, and near the Kawekawe stream, was originally a Ngai-Turanga *pa*. It was, in after days, occupied by Te Ngahuru, of Ngati-Koura.

Tu-hukia, of Ngai-Turangi (Gen. No. 8) lived at Ra-roa, at the Wai-mana. His *pa*, now known as Te Pa o Tu-hukia, stands on a hill above the Ra-roa stream. We shall encounter Tu again in these pages. He was an uncle of Tama-ruarangi, and a noted warrior.

When Ngai-Turanga were living at Rua-toki, they buried their dead at Te Tawa-a-Wai-roto, and in a cave at O-tama-awatea stream, and other such places.

As the Ngai-Turanga clan have been so much mixed up with others, and have taken part in most of the strenuous efforts made by Tuhoe to retain the Rua-toki and Wai-mana districts, we will not follow their adventures here, but incorporate it with the general Tuhoe history. Although they, and some other clans were not of Nga-Potiki, yet they are included in the tribal name of Tuhoe, the result of much inter-marriage.



## THE ANCIENT MAORI DOG.

BY W. H. SKINNER.

ABOUT twenty years ago—1894—I purchased at Parihaka, Taranaki, a very fine specimen of the *huru-kuri* or dog-skin mat, made up of eight complete skins of what I was assured by the best authorities in the village, were taken from the old *Kuri Maori*, the indigenous dog of New Zealand, or rather the dog brought to this country by the Polynesian migrants. The brief history of the mat is as follows:—

It was made by Rawa-hotana, the father of Whakatau-Potiki, aged at this time about eighty years, from whom I bought it. The skins were procured by Rawa-hotana's father from the old Maori dog in the neighbourhood of Opunake. These men were *rangatira* of the Taranaki tribe at Te Namu (Opunake). From this I conclude the mat was made about 1810-15, and the skins obtained and cured earlier. The skins vary in size and colour, the latter embracing from jet black, creamy white, and brown, to the rusty red of the dingo.

In 1841-42 when the late F. A. Carrington was laying out the town of New Plymouth, he was forced to make a slight angle on the northern end of Queen Street. The reason for this was that at the extreme western end of the great Puke-ariki *pa*, was buried a man of very high rank in the Ngati-Awa and Taranaki tribes, an ancestor of Rapata-Ngarongomate, Poharama of Nga-Motu, Te Whiti, and other leading families on the Taranaki coast. The original line of Queen Street took the grave of this man into the roadway, but the Maoris at once objected, and the Surveyor was instructed by the Plymouth Company's agent to deviate the road slightly to prevent trouble. Bearing this in mind I requested the workmen engaged in the levelling away of this part of Puke-ariki, to watch carefully for human remains and report to me at once should they happen upon them. This was in 1902 or -3. Soon after I was sent for, as the bones had been uncovered, and arrangements were made that all that could be found were to be placed in a box provided for that purpose, and these remains were later interred, at the request of certain of the descendants, at the old cemetery at Moturoa, at the mouth of the Wai-tapu stream. Amongst the human bones—the chief and his wife—were mixed those of two

dogs, killed no doubt as was customary on such occasions and buried with the chief. It is to these dog bones, which I carefully preserved, and the skin mat described above that Captain Young refers to in his interesting note herewith. I have gone thus into detail to show that both the skins and the bones from their age and history belong unmistakably to the *Kuri-Maori*, or original Maori dog.

Captain A. R. Young, M.R.C.V.S., Veterinary Supervisor at Wellington, New Zealand, to the Department of Agriculture, now gives me the results of his examinations of the skins in the mat and the skull and bones found in the Maori grave, as described above. He says: "There is now no doubt in my opinion that two distinct breeds of dogs were introduced into New Zealand by the Maori. One of them, and probably the first, was what might be called a middle, or small sized dog of strong build and *silent*. This dog was a pure bred Pomeranian. It had a lovely self (?) -coloured coat of pure white, so much so that in some places it was a sacred dog. The other was a somewhat larger animal with coarse short coat, and very strong, also a *silent dog*. This was the Pariah dog, found all over Asia, Eastern Europe, and certain parts of Africa. The skull you have in your possession is that of a Pomeranian, and the skins (mat) that of the Pariah dogs. I may here state that the Pomeranians now bark, a yelping bark, but this is a very recently acquired habit."

To this valuable note of Captain Young's I wish to add that all my informants—that is reliable old Maoris, now long dead—told me that the *Kuri-Maori* had no bark, was in fact what Captain Young describes as silent. Also from my own personal experience when surveying in the forests around the base of Mount Egmont, nearly forty years ago, we occasionally heard the wild dog. It never barked, but the pack when hunting, gave forth a weird yapping howl, that made one's flesh creep and feel uncomfortable, a harking back of the old savage within us, to the time when the wild pack—the wolf—was a real danger to our far away ancestors. The instinct of danger, lying dormant for centuries, was aroused and started into sudden being again. This yapping howl had a most startling effect on the camp dogs—the domestic animal. They became intensely restless, would not venture beyond the light of the camp fire, would leave their kennels and come into tents for company. They showed a very lively and unmistakable dread of the uncanny voiced pack.

[Captain Young's identification of the old Maori dog with the Pomeranian breed raises an important question as to how the ancestors of the Maori obtained this animal. It also comes as a confirmation of a recent statement to the effect that the native dog of the Paumotu Archipelago is also of the Pomeranium breed. The *Encyclopædia Britannica* (11th Edition) says—"The Pomeranium dog is a close ally of the Eskimo breed, and was formerly used as a wolfdog, but has been

much modified. The larger variety of the race has a sharp muzzle, upright pointed ears, and a bushy tail generally curled over its back. It varies in colour from black through grey to reddish-brown and white," and it was originally, a barkless dog, like the Maori dog.

Those ethnologists who trace the so-called Aryan people to an original home on the shores of the Baltic (where Pomerania is situated), will see in the fact of the Maori dog being a member of that breed, a confirmation of their theory if, as seems probable, the Polynesians are Aryans, or Proto-Aryans, who would bring the dog with them on their extensive wanderings. There is a field open here for further enquiry.—Editor.]

## PELORUS JACK. TUHI-RANGI.

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By T. W. DOWNES.

As told by a chief of the Ngati-Kahu-ngunu tribe now over  
seventy years of age.

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[Pelorus Jack is assuredly the most distinguished of fish, for he alone has an Act of Parliament to protect him. This species of Cetacean is a white fish, said to be some 15 to 20 feet in length, that is in the habit of accompanying every steamer that passes through the dangerous waters of the French Pass, in Cook's Straits.

From the Maori account, secured by Mr. Downes, it would appear that this fish (or his ancestors) was known as long as eleven generations ago, and has been in the habit of accompanying canoes through the Pass long before the advent of steamers. We may possibly set down the account of the fish having come from Hawaiki in the times of Kupe, as a modern gloss. Mr. Downes tells us the following story was told by an old chief long before the white man discovered the habits of Pelorus Jack. EDITOR.]

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IT was about the year 1860 that Te Matoro-hanga gave me the history of Tuhi-rangi, the fish you Pakehas call Pelorus Jack. I have been told that one of your friends\* has written a little book in which he calls the fish Kaikai-a-warō. Now Kaikai-a-warō was not the name of the fish but of his home, so I will give you this history in order that the true story may be known :

When Tamatea, captain of the 'Takitimu' canoe, was at Whangarā, Titi-rangi (in Hawaiki, i.e., Tahiti), the report reached him that Kupe had found some new islands at the far end of the sea ; so he said to Rua-wharō, "Go and ask your grandfather to come over and tell us what he knows about the matter." Rua-wharō thereupon went to Rangiatea (island) and delivered his message. Upon the arrival of the old man, Tamatea asked for a report, and in reply his grandfather said the discovery was occasioned by Te wheke-a-Muturangi taking the bait from Kupe's fishing lines so that he could catch no fish. Kupe went to his priest to learn the reason and was told to bring his lines and hooks to the *tohunga* (or priest) for inspection. The *tohunga* advised Kupe to try again and to bind his bait to the hook by winding string round and round, also to

\* J. Cowan.

pull in his line very slowly, so that the *weheke* (or octopus) could be speared as soon as it reached the surface. Kupe did this and killed a great many little *weheke*, but the author of the trouble, Te *weheke-a-Muturangi* fled to some distance so as to be safe. Kupe and Ngaki followed hard in their canoes but as they could not reach the great *weheke* Ngaki said to Kupe, "Go back for food and more people to paddle; I'll stay here so as not to lose the track of the fugitive *weheke*." Kupe then returned to Rangiatea where he obtained food and men. He then informed his wife and family that he intended making a voyage in pursuit of the *weheke*, but his wife cried and pleaded that he should send some one else, till he became very angry and said, "What sort of talk is this. If you are not satisfied you shall come with me." He thereupon took his wife and family on his canoe, but before he left he enquired from the *tohunga* if his journey would be successful. The priest told him that he would accomplish the object of his journey and kill the *weheke* at a far distant island that lay to the west and south, but that he would require a guide to lead the way to the island. The *tohunga* then told Kupe of Tuhi-rangi and ordered the fish to follow Te *Weheke-a-Mutu-rangi* and act as a guide to the canoes. He also told Kupe to watch the fish, for if Tuhi-rangi returned, the canoes were to return also, or disaster would result.

When they reached Aotearoa (New Zealand) Tuhi-rangi led the way from Hokianga to a rock called Rangi-whaka'oma at Castle Point where there is a cave some fourteen feet deep in which Te *weheke-a-Mutu-rangi* took refuge, but he was driven out with sticks and fled south.

Looking from Patawa (a rock in Island Bay, near Wellington) Kupe saw the *weheke* floating towards Au-miti (the French Pass). He therefore ordered Ngaki to go on the far side while his canoe remained on the land side. Seeing the canoes on both sides of him the *weheke* got hold of Ngaki's canoe and capsized it. Immediately Kupe saw that his companion was in trouble he threw overboard a net full of calabashes (three or four, said Te Matorohanga), and the *weheke* being deceived, left Ngaki's canoe and laid hold of the calabashes with its feelers; thereupon Kupe seized his *toki* (or axe) and quickly killed the monster. When the *weheke* was dead, Kupe chopped its eyes out, took them on board his canoe, and when he came to Nga-whatu (or The Brothers Rock in Cook's Straits) he left them there, naming the place Nga-whatu (the eye balls).

After leaving the South Island Kupe went on to Matiu and Makaro (Islands in Wellington Harbour) which he named after his nieces, and from thence he went to Te Mana-o-Kupe island (in Cook's Straits), which he named after the man who killed the *weheke*. He then went to the South Island, and as he was approaching the main land he saw the cave Kaikai-a-warō on the left side of Au-miti (the French Pass),



going towards Whakatu (or Nelson). There are two little knobs just before the French Pass is reached going from Wellington, and on the first of these Tuhi-rangi took up his abode. He was instructed to stay at that place by the *tohunga* because Potoru was drowned there when his canoe, the 'Ririno'\* was swamped by the whirlpool. There is a rock on the left side going towards Nelson called Kawau-a-Toru which was so named because when the canoe was swamped Toru's pet comorant broke one of its wings, but swimming on shore it landed on the rock and has remained there ever since.†

This is the reason why Tuhi-rangi was ordered to guard the canoes as they went backwards and forwards through the Pass, lest they meet the same fate as Potoru. There Tuhi-rangi has remained ever since, faithfully watching and guiding all through the centuries down to the present day.‡

Said my informant—"I did not hear about Tuhi-rangi being placed in the Pass because of Potoru's accident, from Te Matorohanga, but from Tariahi, of Hawke's Bay, but I give you proof that it is correct by a song composed by Rau-mata-nui, who lived eleven generations ago":—

Rau-mata-nui  
|  
Tu-mata-roa  
|  
Te Rangi-tekehua  
|  
Te Rangi-tu-momotu  
|  
Muretu  
|  
Te Kaka-hou  
|  
Tu-te-pakihi-rangi  
|  
Wiremu-Kingi  
|  
Duncan King  
|  
Edward King  
|  
Daughter

\* There are two accounts of 'Te Ririno' canoe: one is that after meeting with Turi of the 'Aotea' canoe at Rangi-tahua (or probably The Kermadec Islands) she came on and was wrecked at Tama-i-ea, or Nelson Boulder Bank. The other is that the canoe came from Hawaiki, and then went on to the Chatham Islands.— See "Journal Polynesian Society," Vol. XXIII., p. 83. EDITOR.

† See "Journal Polynesian Society," Vol. II., p. 149, for the story of Te Kawau-a-Toru. EDITOR.

‡ Potoru and the Ririno canoe must have come some time after Kupe; but that is only an incident. T. W. D.

## WAIATA, NA RAU-MATA-NUI.

He aha rawa ra,  
 Te hau e koheri mai nei,  
 He hau tonga pea,  
 Kikihi rawā ki taku kiri,  
 Tena rawa pea  
 Te iwi ka wehe i a au.  
 Maunga tunoa Tararua  
 Ka ngaro whakaaitu koutou, E koro ma e!  
 Ko te ngaro pea i a Tuhi-rangi,  
 Ki roto o Kaikai-a-warō  
 I waiho ai koe e Kupe  
 Hei rahiri waka,  
 Rere i Te Au-miti,  
 I raru ai Potoru,  
 Koia Te Kawau-a-Toru,  
 E roha paihau tahi noa mai ra,  
 I te au rona, i te au miro,  
 I te au whakaumu,  
 I waiho ake ai e Manaia  
 Hei tupa i a Nuku-tamaroro.  
 Ko te rite i a koutou  
 E ngaro nei i ahau,  
 E manuka noa nei au  
 I te ra roa o te Maruaroa-o-te-orongo-nui  
 Auē! ki au, E kui ma e!  
 E mahue rawa te wa kainga ki nga motu,  
 Ko wai rawa  
 Hei rauwiri mai i au ē i.

## TRANSLATION.

Wherefore doth the breeze  
 Blow thus upon me?  
 Wind from the south perhaps,  
 Tingling the skin;  
 Perchance the silent bearer  
 Of greetings from my people  
 By far distance severed.  
 Tararua stands for ever  
 But lost seem my kindred  
 Lost like Tuhi-rangi  
 In his cave Kaikai-a-warō  
 Where left by Kupe  
 (In days that are past)  
 Left to protect canoes  
 Journeying through Te Au-miti  
 There was Potoru drowned,  
 And this the reason—  
 That Potoru's pet comorant  
 Stretches out but a single wing.  
 Waters rush in the whirlpool  
 Strong currents and deep—

Created by Manaia  
To stop Nuku-tama-roro\*  
From forcing a passage.

Thus are my kindred gone  
To me lost for ever  
This knowledge and thought  
Ever remains with me  
Through the long summer days.

Alas ! O, ye women ! pity me,  
Left alone in a desolate home  
Far distant from the islands.  
Who now remaineth—  
To protect and comfort me, alas !

\* See "Journal Polynesian Society," Vol. XXIII., p. 12, for an account of Nuku-tama-roro, and his pursuit of Manaia from Hawaiki to New Zealand.—  
EDITOR.

## WAHI II.

# TE KAUWAE-RARO;

ARA:  NGA KORERO TATAI O NEHE A  NGA RUANUKU  
O  TE WHARE-WANANGA O  TE TAI-RAWHITI.

## UPOKO IX.

(Na Te Matorohanga enei korero.)

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Ka mānu mai a ‘Takitimu’ i Hawaiki (ara, i Tahiti) ki Aotea-roa nei.

**N**A, i te tau 1865, i Kete-pakaru matou e noho ana. Ka mea mai a Te Waitere ki a au, ki a H. T. Whatahoro, “E Ta! whakarongo mai. Te manawa o te tangata he whakarongo ki nga korero a nga kaumatua; nga korero mahi kai, nga korero marae, nga korero whakapapa i nga whakahekehekenga o nga tatai o nga tipuna, nga korero mahi whare, mahi tuwatawata. Whakamatauria e koe enei hei manawa mou. Koia nei te manawa a ou tipuna ka pau ake nei ratou ki te pō.”

Ka mea atu ahau, “Mawai koa e korero mai ena mea ki au?” Ka mea mai a Te Waitere, “Ma to tuakana-papa; ma Mohi Te Matorohanga koe e ako. Engari, E Koe! Kaua e kotikoti korero; e whakahe ranei. Kia mutu, ka patai atu ai i nga mea e hiahiatia ana kia whakamaramatia mai ki a koe.” Ka mea atu ahau—a H. T. Whatahoro, “E pai ana!”

Ka tae ake a Mohi Te Matorohanga ki taku whare, ka mea mai ki au, “Kua korero mai to papa ki au, me tae mai au ki a koe kia korero atu ki a koe i nga korero i korero ai ia ki a koe. Na he kupu atu tenei ki a koe. Kaore au e kaha ki te korero atu ki a koe i nga mea e pa ana ki Te Kauwae-runga, ki Te Kauwae-raro. E ngari nga pakanga; me te haerenga mai o ‘Takitimu’ ki Aotea-roa nei. Ko nga korero whakapapa he korero tapu ena—me whare motuhake mo tera mahi anake. Kaore te kai e uru ki roto, a, pou-tu-maronoa te ra ka mutu ai, ka neke ki tetahi ra ke atu.”

“Me korero e au a ‘Takitimu’ ki a koe.” Ka whakaae atu ahau, a H. T. Whatahoro.

## TE KORERO MO 'TAKITIMU.'

Na! Ko tenei waka, ko 'Takitimu,' te iwi nana ai tera waka, ko Ngati-Kopeka, ko Ngati-Parauriuri, ko Ngati-Paretao, ko Ngati-Pukohukohu. Ko te ingoa o te rakau, ko Te Pu-whenua. Te take i whakaaro ai tenei iwi kia mahia he waka mo ratou, he pakanga na ratou ko etahi iwi ano o Hawaiki—ko Ngati-Putohe, ko Ngati-Rongorua, ko Ngati-Pahau-ariki. Koia nei nga iwi o te taha ki a Taranga raua ko Pa, ko Haewai; ko nga tino rangatira, ko Te Pu-whakaawe, ko Puhi-whanake, ko Tu-kauahi, ko Mo-kinokino, ko Tutakahinahina—koia enei nga tino rangatira o to tetahi taha. Ka tupu he pakanga mo tetahi toka-hi-ika; ka hinga nga iwi no te taha ki a Puhi-whanake, ki a Puhi-whakaawe—o Tu-taka-hinahina ma ra. Ka mate a Mokinokino i konei; ka riro hoki o ratou whenua katoa i te taha moana i aua iwi i kiia ake ra.

Ka mea a Puhi-whakaawe, a Puhi-whanake, a Tu-taka-hinahina kia tikina te taipu a to ratou tipuna kia tuāia ki raro, kia taraia hei waka mo rotou kia haere ai ratou ki te whenua i 'Tiritiri-o-te-moana' e tauria ana e te kohu rangi; he whenua pai nga raorao, he tapatupatu te ahua o 'nga hiwi, e homai nei te rongo korero a Kupe, kia tae ratou ki te wahi aua te whenua, i te noho a te tangata. Ka whakaatia te whakaaro a nga rangatira ra.

Ka whakahaua kia haere ki te turaki i te rakau ra, i a 'Pu-whenua,' ki raro takoto ai; ki te hanga hoki i te wharau mo nga tangata mahi, i nga whata kai hoki. Ka haere nga iwi nei ka tae ki te tūnga o te rakau; ka karia, ka hinga, ki raro, ka oti nga wharau, nga whata. (Naku i ki ake, he wharau,—he porukuruku ke te ahua. Ko te wharau, na Ngati-Rua-tamore, na Ngati-Maru-iwi, na Ngati-Tai-tawaro ke tena ahua o te whare.)

Ka wakaaro nga rangatira, kaore he toki he hangaitanga he tarai haumi, pairi, o roto i a ratou ake—he iwi kuare hoki ratou. Ka mea a Puhi-whakaawe ki a Tu-taka-hinahina, ki a Puhi-whanake, ki a Mokinokino, "Haere koutou ki a Ngati-Wai-mahuehue"—tenei te iwi o Te Rau-tahi-o-mokomoko, koia ra etahi tangata mohio ki te tarai waka haere-moana.

Na, ka haere atu a Tu-taka-hinahina, a Puhi-whakaawe, a, ka ki atu, "E Tama! i haere mai maua ki te tiki tangata hei tarai i to matou rakau hei waka ma matou." Ka mea mai a Te Rautahi-a-mokomoko, "Na wai a Puhi-whanake, a Tu-takahinahina, a Puhi-whakaawe i kiia kia haere mai ki te tutu i nga rahiri-ariki hei tarai waka ma koutou?" Ka meatia kia patua a Puhi-whakaawe ma. Heoi, ka oma mai ratou i te pō; ka hoki ki to ratou kainga, ki Pae-kawa. Ka tae, ka korerotia ta raua korerotanga atu me te whaingia kia patua raua, oma mai nei raua.

Ka mea a Puhi-whakaawe, "Me haere korua ki Titirangi, ki a Tamatea-ariki-nui kia tukua mai etahi tangata tarai waka, pairi,



haumi, hei mahi i to tatou rakau." Ka haere a Tu-takahinahina raua ko Puhi-whanake; ka tae ki Titirangi ka korero atu ki a Tamatea-ariki-nui, kia tukua mai etahi tangata hei mahi i to ratou rakau. Ka mea a Tamatea-ariki-nui ki tetahi o ona tangata, "Haere ki Whangara, ki a Rua-wharo ki a Tupai kia haere mai!" Ka tae te karere ki a Rua-wharo ma, ka haere mai raua ka tae mai ki Titirangi. Ka mea atu a Tamatea-ariki-nui, "Na! Haere koutou ko Tu-taka-hinahina ma ki te mataki i te rakau i tuaina hei waka rere-moana. He pai ranei? He kino ranei!" Katahi ka haere a Rua-wharo, a Tupai; ka tae; ka hoki mai ka korero i a raua korero. Katahi ka ki atu ki a Tamatea, "He rakau pai; he pu-whenua; he rakau tu i te taha no te wai." Ka mea atu a Tamatea, "E Tu-takahinahina! E hoki korua ko to taina. Kawea te ora ki te take o te rakau; kei te whakamau te kakau o te toki, kei te oro te mata ki a Hine-tuā-hoanga. Ma ratou e haere atu." Ka oti nga toki te whakarāta, te whakamau ki te kakau; ka whakatika a Rua-wharo, a Taikehu, a Te Rongo-tawhao, a Tupai, a Kohu-para, a Pawa—koia nei nga tino tohunga tarai. Ka riro i a Rua-wharo a 'Hui-te-rangiora' te toki; ka riro i a Tai-kehu a 'Te Rakuraku-o-Tawhaki' te toki; ka riro i a Pawa a 'Kaukau'; ka riro i a Tupai, ko 'Wharau-rangi.' Koia nei nga toki nana i tarai a 'Takitimu' waka.

I mua ake o te tarainga ka tu a te Rongo-patahi, a Rua-wharo, ki te karakia i a raua toki, me taua rakau, me nga tangata hei tarai; koia tenei taua karakia:—

## [ 1 ]

Tenei au, haramai te akaaka nui,  
 Haramai te akaaka roa,  
 Haramai te akaaka matua,  
 Haramai te akaaka na Io-matua-  
 Taketake-te waiora,  
 Ki tenei tama nau, E Io-tikitiki-rangi, e-i.  
 Haramai to akaaka nui, to akaaka roa,  
 To akaaka atua, ki enei tama tipua,  
 He tama tawhito, he tama tipua,  
 He tama atua nau, E Io-akaaka!  
 Te takō ki enei tama, e-i.

## [ 2 ]

Tenei au te hapai ake nei i aku toki,  
 Ko 'Te Rakuraku-o-Tawhaki,'  
 Ko 'Hui-te-rangiora,'  
 Ko 'Te Iwi-o-Rona,' aku toki.  
 Nawai aku toki? na Tawhaki,  
 Nawai aku toki? na Rātā,  
 Na Rātā i te pukenga, Rātā i te wānanga,  
 Ki enei tama.  
 He toki aha aku toki?

He toki topetope i te wao nui a Tāne,  
 He toki tuatua ki raro,  
 Te aro tipua, te aro tawhito,  
 He aro nou E Tāne-te-waiora !  
 Ki enei tama, he tama nui, he tama roa,  
 He tama akaaka, he tama tipua,  
 He tama atua, e-i.

## [ 3 ]

Hapai ake nei au i aku toki,  
 He toki aha aku toki ?  
 He toki nui aku toki,  
 He toki roa aku toki,  
 He toki aha aku toki ?  
 He toki aronui aku toki,  
 He toki aha aku toki ?  
 He toki mata nui aku toki,  
 He toki aha aku toki ?  
 He toki mata koi aku toki,  
 He toki aha aku toki ?  
 He toki tarai i taku waka aku toki,  
 He toki aha aku toki ?  
 He toki whakaria aku toki,  
 He toki aha aku toki ?  
 He toki ta matua aku toki,  
 He toki aha aku toki ?  
 He toki tamaku aku toki,  
 He toki aha aku toki ?  
 He toki whakangao aku toki,  
 He toki aha aku toki ?  
 He toki haohao nui aku toki,  
 Ki runga ki te iho nui,  
 Ki runga ki te iho roa,  
 Ki te iho matua o taku waka,  
 Ka puta ki roto ka puta i tawhito-ngawariwari,  
 E tu takawhaki Whaitiri, i paea e-i.

## [ 4 ]

Kowai taku waka ? ko ' Te Pu-whenua ' taku waka,  
 He waka aha taku waka :  
 He waka tawhito taku waka,  
 He waka aha taku waka ?  
 He waka tipua taku waka,  
 He waka aha taku waka ?  
 He waka atua taku waka,  
 He waka aha taku waka ?  
 He waka rangi taku waka,  
 He waka aha taku waka ?  
 He waka rere moana taku waka,  
 He waka aha taku waka ?  
 He waka tangata taku waka,  
 He waka aha taku waka ?  
 He waka tapu taku waka,

He waka aha taku waka?  
 He waka takoto atu ki te uru whenua taku waka,  
 He waka aha taku waka?  
 He toa rere moana taku waka,  
 Ki uta, ki take whenua taku waka, takoto ai, e-i.

(E hoa, ki te titiro e koe e rere ke ana etahi o nga kupu o tenei i ta Tupai, e, koia ano tona hangaitanga o ta Rongo-patahi raua ko Rua-wharo. Ko nga karakia nui enei, tapu hoki. Ko etahi o nga karakia he karakia noa iho, mo te nohoanga tarai, karakia potopoto era, na ia tangata ake i hua ake i roto i tona ngakau.)

Ka oti te tarai o te pu-whenua, ka karia ki te awa, ka tukua ki roto, ka tapuke kia kore ai e ngawha. Ka taraia nga haumi e rua,—kotahi mo te ihu, kotahi mo te kei; nga pairi e ono me nga toko o nga ra e rua; me nga taumanu, me nga toko-whiti, me nga hua-pae o te karaho o te waka, me te tauihu, he mea tuku katoa ki roto i te awakari.

Ka mutu, ka tono atu a Pawa ki tetahi rakau mana, hei waka hoki mona. Ka whakaaetia e Tu-takahinahina. Ka tuaina ki raro; ka mahia; ka oti ka peratia me 'Takitimu,' ka tukua ki roto o te awa tapuke ai, kia ngaua te tarawai o te rakau, kia mate, kia pai ai te tarai. Eono marama etahi, kotahi tau etahi, ka huaranga ai ki runga, katahi ka tarai kia kau-awhiawhi ai te ahua o te rakau. Katahi ka hanga i te whata hei whatanga mo nga rakau, me te waka, me te haumi, me nga tokotu, nga toko-whiti, nga karaho o te papa-takataka-hanga. Katahi ka uhia ki te rau rakau kia ngaua e te hau te rakau, e te ua hoki. Ka oti, ka whakamaua nga taumanu whakahaere, me nga rakau whakaahuru. Ka oti ka utaina nga haumi, nga toko, nga toko-whiti, nga karaho, te tauihu, te rapa o te kei, nga hoe.

Ka mutu, ka tahuri nga iwi nona te waka ki te tō i a te pu-whenua. Ka tahuri a Pawa, a Taikehu, a Rua-wharo, a Tupai, a Mokinokino, a Te Rongo-tawhao, a Kahu-para, ka mahi i te ratou waka; ka oti te pera me tera i kiia ake ra. Ka timata te tō e nga iwi o Tu-takahinahina ma i a te pu-whenua. Ka tae ki tetahi wahi, he takahuri anake i runga i nga rango. Ka matemate nga iwi nei—ko etahi i mate rawa atu, ko etahi i whatiwhati rawa atu nga iwi, ko etahi i maru. Ka mahue te waka nei, a te pu-whenua, i reira takoto ai, ka haere ki te amoamo i o ratou tupapaku ki to ratou kainga, ki Pae-kawa.

Na, ka toia atu ta Pawa, ta Taikehu, ta Rua-wharo ma waka, ka tae atu ki te wahi e takoto ai a te pu-whenua. Ka komotia e Rua-wharo nga rango e rua—kotahi i te kei, kotahi i te ihu, ko 'Pakeke-taiari,' ko 'Te Takē.' Ka haere te iwi ra ki te tō i to ratou waka; ka tae ki te tauranga i Te Pakaroa, ka waiho i raro i te whare-rangi takoto ai kia maroke, kia mānu ai.

Ka roa e noho ana i to ratou kainga, ka tae mai a Tu-takahinahina ki Titirangi, ki te pa o Tamatea; kà mea mai ki a ia, "I haere mai au kia tonoa e koe ki ou tangata kia toia mai te waka ra." Ka mea atu a Tamatea, "E pai ana!" Ka tonoa e ia a Rua-wharo, a Tupai a Te Rongo-patahi me etahi atu, me te iwi nona te waka. Te taenga atu ka whakamaua nga taura ki runga i nga taumanu-whakahāere, ki tetahi niao, ki tetahi niao. Ka mea a Rua-wharo ki a Puhi-whakaawe ma, "E Tama! me tō to koutou waka ki Te Pakaroa, ki te tauranga o Pikopiko-i-whiti, ka hoe ai ki to koutou na kainga." Ka mea mai nga rangatira o taua iwi—o Ngati-Kopeka, o Ngati-Parauriuri, o Ngati-Pukohukohu, o Ngati-Paretao, kaore ratou e pai; he ara ano to ratou hei taunga mo to ratou waka. Kaore i hamumu atu te waha o Rua-wharo; engari ka ki atu, "A! toia to koutou waka!" Ka ki a Tu-takahinahina me tuku nga haumi me nga mea katoa o te waka ra, o te pu-whenua ki raro, me wehewehe te tōanga o enei kia mama ai te tō. Ka mea atu a Kohupara, "E pai ana!" Ka whakamaua nga aka-aura hei tō; ka tō nga iwi nei. Kaore i roa e tō ana kua pō. He pena tonu, a, pahore noa iho nga pakihwi o nga tangata, me nga ringa-ringa. Katahi ka mea atu a Rua-wharo, "A! me pewhea e tae ai ki to koutou tauranga to koutou waka? Kati! E kore matou e haere ki te tō i to koutou waka. Ka tae ki te pekanga ki Te Pakaroa akuanei, ka noho matou, ko koutou e tō atu ki to koutou na tauranga."

Kua mohio a Tu-takahinahina ma, kua kore e taea to ratou waka ki Pae-kawa—ki to ratou tauranga. Katahi ka mea atu a Te Rongo-patahi ki a Puhi-whakaawe ma, "Ka kite au e kore e taea to koutou waka ki Pae-kawa. Engari ki te tae atu ki te pekanga ki Te Pakaroa, me peka to koutou waka ki te tauranga tata i a koutou ka hoe ai ki Pae-kawa." Katahi ka whakaaetia e Puhi-whakaawe ratou ko ona hoa, "Ae! Me tō ki Te Pakaroa."

Na! Ka marama koutou ki te titiro mai ki te ahua tinihanga i taua iwi, i a ratou e tō ana mai i to ratou waka ake. Ka kuhua e Rua-wharo nga rango nana ake ki roto i nga rango a te iwi nona te waka. Ko te ingoa o aua rango e rua, ko 'Pakeke-taiari' ko 'Te Takē.' Enei rango, he rango tapu, he mea karakia kia taumaha ai te tō a nga tangata, koia i mate ai ratou i te taumaha. Na, tetahi tinihanga a Rua-wharo ma, ko te kianga atu, me peka ki Te Pakaroa ka hoe ai ki to ratou kainga—ki Pae-kawa; he mea kia puritia ai taua waka e Tamatea-ariki-nui ma.

Na, ka whakaaetia ra te tō i a te pu-whenua ki Te Pakaroa; ka kiia e Rua-wharo kia mahia he rango hou mo te waka. Ka mahia; ka mahia nga rango a nga tohunga nei, ka oti; ka tapaia te ingoa ko 'Manu-tawhio-rau' to te ihu, ko 'Te Manu-ka-tiu' to te kei—koia nei nga rango whakahaere o te waka nei. Katahi ka toia mai a te pu-whenua e nga iwi nei. I mua ake o te tōnga mai a Rua-wharo ma, ka utaina nga haumi, nga tokotu, nga karaho, nga toko-whiti,

nga hoe, nga rauawa, me te tauihu ; ka eke, ka whakahaua kia toia mai te waka nei ; ka tae ki te pekanga ki te tauranga i Te Pakaroa, ka peka te ihu o te waka, ka eke a Te Rongo-patahi ki runga i te waka tu ai, ka takitakina tana ngari, koia tenei :—

Ka auē-i, auē.

Tenei au kei te uru ki uta, ēi.

Tenei au kei te uru ki tai, ēi.

Auē-i, tu-hikitia, tu-hapainga

Kowai taku nei rango ?

Ko ' Manu-tawhio-rangi ' !

Kowai taku nei rango ?

Ko ' Te Manu-ka-tiu. '

Ki tai ēi.

Ēi, takoto ki te uru,

Ēi, takoto ki tai ēi.

Takoto atu ki te tai ka wawa,

Auē-i, takoto atu ki te tai ka wiwi.

Ēi, nawai te waka ? ēi, nawai te waka ?

Ēi, na Tāne te waka.

Ēi, nawai te waka ?

Ēi, na Tamatea-ariki-nui te waka.

Ēi, he waka aha te waka ?

He waka atua te waka ?

Ēi, nawai te waka ?

Ēi, na Rua-wharo te waka

Ēi, nawai te waka ?

Ēi, naku te waka, whai ake !

Ēi, naku te waka, whai ake !

Ē, ki te uru te takotoranga o te waka, whai-ake !

Ēi, ki tai te uru o te waka, whai ake !

Ka rere a te pu-whenua i konei ki Te Pakaroa takoto ai. Ka pa te pouri ki a Puhi-whanake, ki a Puhi-whakaawe, ki a Tu-taka-hina-hina, ki a Mōkinokino, ki a Tu-kauahi, " E! Ka mate tatou i to tatou waka i te iwi nei, ina te ahua o to ratou ngari-tō-waka i rango ake nei tatou."

Ka hui katoa te tangata ki te matakitaki, i te rangonga i te ngari haere mai a Te Rongo-patahi ; kua mohio, e, tenei nga waka kua tae anake mai ki konei takoto ai. Ka hui nei ratou ki te matakitaki i te pu-whenua ; kua haere nui te rongo o taua waka ki nga iwi katoa o nga motu o Hawaiki.

Ka mea atu a Tamatea ki a Rua-wharo, ki a Te Rongo-patahi, " E Tama! Kati! kua tae mai nei te waka nei ki konei ; tahuri ; mahia nga haumi, nga tokotu, nga taumanu, te rapa, te tauihu, nga toko-whiti, te karaho, nga pairi, me te whare-rakau, te horu hoki. Kia mutu tena, ka tō ki te wai whakatautau ai kia aronui, kia tarewa te takere ki runga ; ka whakamau ai nga korewa-moana ki runga." Ka whakaaetia atu e Te Rongo-patahi, e Rua-wharo ma.



Ka mea a Tamatea-ariki-nui ki a Puhi-whakaawe ma, "E Tama! waiho to koutou waka i konei kia whakaotia kia pai. Mahia mai he toko mo roto, kia kaha ai ki te mahi, ka haere mai ki konei hei ahi." Ka whakaae a Puhi-whanake ma katoa me o ratou iwi. Ka mahia mai nga kai, ka haere mai nga tangata hei tahu ahi mo nga tohunga.

Ka oti te waka nei, ka oti hoki a 'Tainui,' a 'Te Arawa,' a 'Matātua,' a 'Te Pu-whenua,' me etahi atu waka. Katahi ka kiia kia ara he whakatautau i nga waka katoa nei i roto i Pikopiko-i-whiti, a, whakaaetia ana. Ka tae ki tetahi ra ka mānu nga waka i roto o Pikopiko-i-whiti; ka piki nga tangata ki runga o Puke-hapopo matakita atu ai. Ka roa e hoe ana ka puta a 'Te Pu-whenua' ki mua i nga waka katoa; ka mea a Rua-wharo, a Pawa, "Tena 'Te Pu-whenua' te horo na i te whenua!" Ka mea atu a 'Te Rongopatahi,' "Koia ra ano he ingoa mo to waka, E Pawa!" Ka mea pai a Ira, "Koia ano ko 'Horo-uta' he ingoa mo to waka." Koia nei te take mai o tenei ingoa, o 'Horo-uta,' mo te tere o te haere a 'Takitimu' i te moana.

Ka mutu tera mahi, i tetahi wa mai, ka haere mai a 'Tainui,' a 'Te Arawa,' a 'Te Karaerae,' a 'Mamari.' Ka mutu nga waka i manu mai, i a Akaaka-nui te kaupeka o te tau ka hara mai nga waka nei.

Ka aua atu e haere ana nga waka nei; ka tae te whakaaro ki a Puhi-whakaawe me ona hoa kia hui ratou ki te aroaro o Tamatea ki roto i tona pa i Titirangi, ka mea a Puhi-whakaawe, "E whakaaro ake ana i te mea kua oti a Te Pu-whenua, kua whakaaro matou kia haere, kia whai i te heke kua mānu atu na ki te moana tere ai; he korou kia tu ki te haere ki te whenua i 'Tiritiri-o-te-moana, ki te whenua e tauria e te kohu rangi,' e ki ana to tipuna a Kupe." Ka mea a Tamatea, "E pai ana! No wai te korou noho. Ka hua au, nou te korou tu ki te haere, ka haere katoa tatou." Ka whakaae atu a Tu-takahinahina me ona hoa katoa. Ka mea atu a Puhi-whakaawe, "E pai ana! me haere koutou ki te mataki, ki te taunaha i te wahi ma tatou, ka tukua mai ai i a Tu-takahinahina ki te tiki mai i a matou." Ka oti taua whakaaro koia tera. Ka mea a Tamatea, a Rua-wharo, a Taiehu, a Pawa, a Ira, "Me neke mai koe ki Titirangi nei, ki Te Pakaroa, ki Whangara nei noho ai. E kore e koe e hoki mai, he tupuhi, he pakoa, he kai-kore, he titohea. E noho i te ngahuru ka tata ki nga wahine ki kga tamariki i tai, ki uta." Ka mutu nga tino kupu mo tenei.

Ka mea a Tamatea ki nga taina, ki a Rua-wharo, ki a Tupai, ki a Te Rongopatahi, ki a Kohu-para, "E Tama! Whakaarahia a Tawhiri-matea me te whanau, kia kumea te au o Hine-moana ki 'Te Tiritiri-o-te-moana,' ki Aotea-roa; kia ngawari ai te ihu waka ki uta."

Katahi ka whakaarahia a Hau-a-roa, a Huri-pari, a Te Ahu-puke ; kotahi te ra me te pō e pa ana te hau nei, ka toia a Te Pu-whenua ki runga i te turuma o Titirangi i Hawaiki.

Ko te karakia whakaara i te hau a Te Rongo-patahi tenei :—

Tenei au, tenei au kei te uruuru-tipua,  
Kei te uruuru-tawhito, nau, E Tāne-te-matua  
I te Pu-matua, i te take, i te Toi-hua-rewa,  
Matua i Ara-tiatia, ki Te Uru-o-Manono.  
Whai ake, whai ake nei au ki te whai, ko Paroro-rangi,  
Unuhia te puru o Huru-rangi,  
Kia puta mai koe tuata, tuapou,  
Tuata tua-taniwaniwa.

Tahuna tahuna to ahi,  
Ko te ahi kapakapa ko te ahi rere rangi,  
Ko te ahi tikawe ko te ahi torotoro,  
He ara atu mou, E Tawhiri-nuku, E Tawhiri-rangi,  
Tenei to ahi ko te ahi no Titi-matangi nui,  
Na Titi-para-uriuri,  
Tenei to ara ki te ihu whenua, ki Aotea-roa,  
Ko te au-kume, ko te au-rona, ko te au-papa,  
Ko te au-tarere, ko te au-hokai, ko te au-tupou,  
Ki te ihu whenua, ki Aotea-roa,  
He taku, he takao ki tawhiti kia u atu.  
Poutina, poutaka ki te ihu whenua,  
I Tiritiri-o-matangi.  
Nawai taku aro? Nau, E Tawhiri-matea,  
Nau, E Titi-o-matangi-nui, 'Titi-matangi-roa,  
Titi-matakaka,  
Hokai nuku, hokai rangi ki taku aro,  
Ka tau ana koe he aro whenua,  
Ki Tiri-o-te-moana,  
Whakaoti nuku ki tenei tama, e-i.

Ka mutu nei te karakia whakaara i te hau, i a 'Huri-moana,' i a 'Huri-pari,' i aia mai te aukume, te aurona ki Aotea-roa nei, kia ngawari ai te hoe mai o nga waka. Ka mutu ra taua hau nui, ka whakaarahia ko te karakia mo te haere i te moana. Koia tenei :—

Marewa, marewa taku aro,  
He aro ki Tiri-o-te-moana,  
He aro ki te ihu o te whenua, ki Aotea-roa,  
Tenei taku tapuae. ko te tapuae o Mumuwango,  
Ko te tapuae o Tāne i te wao tu.  
He aha taku tapuae?  
He tapuae no Tu-horo-nuku, no Tu-horo-rangi,  
Ka tau ana ko waho tupaki arotea nui,  
Tenei au te tupe atu nei i taku tapuae,  
Ko tapuae o nga atua, o Kahukura, o Tama-i-waho,  
O Ruamano, o Hine-korako, ki te ihu whenua i Aotea-roa,  
I Tiri-o-te-moana.

Kowai taku tapuae? ko tapuae o Tu-mata-kaka,  
 Ko tapuae o Tu-mata-uenga,  
 E whakahoro ra i Tawhiti-rangiuru, i Tawhiti-rangiawa,  
 Tenei au te tupe atu nei i taku tapuae,  
 Ko te tapuae o Tangaroa-whakamau-tai,  
 O Tangaroa-te-petipeti,  
 Ko taku tapuae ko tapuae o Uenuku-rangi,  
 O Ruamano i waho ra. Kowai taku tapuae?  
 Ko tapuae o te tini o Te Wehenga-kanika,  
 Ko tapuae o Tutara-kanika i waho ra,  
 Homai kia tata, homai kia piri,  
 Tenei taku tapuae ko tapuae o taku waka.  
 Kowai taku waka? ko te 'Timu-o-te-rangi,'  
 He waka tapu taku waka, ko te waka o Te 'Awhio-rangi',  
 He waka tapu taku waka, ko te waka o Te 'Whiro-nui,'  
 He waka tapu taku waka, ko te waka o Tama-nui,  
 Ko te waka o Tamatea-ariki-nui,  
 Ko te waka o nga tohunga kai-rangi,  
 He tohunga kai tipuaki, he tohunga kai tama-uriuri,  
 He tohunga kai paepae turuma ki tai,  
 Ki tai, ki te uru whenua ki Aotea-roa,  
 Ka u kau taku waka, ka u kau taku waka,  
 Kowai te wakawaka nei? ko 'Takitimu,'  
 He waka tapu taku wakawaka,  
 He aro atua, he aro tipua,  
 He aro kanika Tangaroa,  
 He aro tapu no nga tohunga,  
 He aro tipua no 'Te Awhio-rangi,' no te 'Whiro-nui.'  
 Aku toki he toki atua, he toki tipua,  
 He toki kai rangi, he toki kai papa,  
 He toki kai hau matakaka, he toki kai tangata,  
 He toki kai wao, nau, E Uru e-i.  
 Taku waka tenei, tu hikitia, tu hapainga,  
 Hapainga ki te take o te whenua,  
 Hapainga ki te aro o te whenua o Kupe,  
 Ki te aro o te whenua o Toi, Toi-huatahi,  
 Ko taku ahi ko tona ahi, he ahi komai taku ahi,  
 Ko te ahi o Toi-nui, o Toi-roa, o Toi-whakaputa,  
 O Toi taku whenua ki taku aro,  
 E Toi-te-huatahi, e-i.

Ka marama i naia nei ki te takoto o te karakia nei, ko te Pu-whenua te ingoa tuatahi o te waka nei, na tenei karakia, i tera ingoa ko te Timu-o-te-rangi, ka tuturu te ingoa i konei ko 'Takitimu.'

I mua atu o te haerenga mai o 'Tainui,' o 'Te Arawa,' me era atu waka katoa, ka uiui ratou ki nga tohunga, mehemea pewhea nga kupu a Kupe i whakatakoto ai ki roto i te Whare-wananga i Hui-te-rangiora i Hawaiki. Ka whakaaturia e nga tohunga, 'Ko te korero a Kupe, me takoto te ihu o te waka ki Aotea-roa, mai i Ahuahu (koia te roanga atu o taua ingoa, na etahi iwi ko Ahu tonu).

Me heke tika mai ki te tonga mai i Maui-taha, i Maui-pae. Enei, he mahanga enei motu e rua; kei waho mai o Ahuahu. Me pou tonu te ihu o te waka ki te tonga. Pera ano a Hawaiki.' Ka mutu ena kupu ana, ka mea atu nga tangata, "E Kupe! Kai te whai whakaahuru ano he tanga-manawa?" Ka mea a Kupe, "He maha nga whakaaahurutanga ka tae ai ki taku ingoa, ki Aotea-roa." Ka mea nga tangata ki a Kupe, "He aha i tapaia e koe ko Aotea-roa? Tē tapa ai ko Irihia, ko Te Hono-i-wairua ranei, hei ingoa whakamanawa mai ki te wahi i tere mai ai tatou." Ka mea a Kupe, "E waiho i a au te poho e werawera ana; he aha te poho-whenua kua aua atu." (Ka ui atu a Te Waitere i konei ki a Te Matorohanga, "He aha ra te tikanga o tenei ingoa, o Aotea-roa?" Ka mea mai a Te Matorohanga, "Mo te roa ona e whai ana i te wheke a Muturangi i te moana, me te mahara tonu o tona wahine, o Hine-te-aparangi, me ona kotiro, tera ratou e mate ki te moana. No te kitenga a Kupe i Pou-kapua e whakakapua ana mai i tawhiti, ka mea a Kupe, "He pou-kapua e whakatarawai mai ra i tawhiti; he ihu whenua!" Ka mea a Hine-te-aparangi, "He ao! He ao!" No te taenga atu ki tetahi motu iti nei kei te taha marangai-rawhiti o Tuhua, te motu i waho atu o Tauranga, ka tapaia e Kupe ko te whakamanawa a tona whaereere i ki ra ko 'Te ao, te ao,' ka kiia ko Aotea-roa taua wahi roa—mo ta ratou haere i te moana katahi ka kite whenua. Koia a Aotea-roa.)

Ka mea ano nga tangata, ariki, rangatira, ki nga tohunga o te Whare-wānanga, o Hui-te-rangiora, "Koi mea ka tupono ki etahi motu ke atu; ina hoki, he maha nga whakatānga-manawa i te ihu o te waka, ki Aotea-roa." Ka mea a Kupe, "E kore e ngaro, he mahanga. Ko tetahi kei te uru o te marangai, ko tetahi kei te uru o te tonga; he tiriwa moana kei waenganui e anga nui mai ana te aroaro ki te marangai nei, kei te rawhiti hoki te tino aronga, ko te mauru kei te tuara e papaki mai ana." Ka mea atu etahi, "E Kupe! Penei pea te rahi me Hawaiki nei? Me Rarotonga, me Rangi-atea me era atu motu?" Ka mea atu a Kupe, "E! ko Hawaiki nei ra to tatou motu rahi ake i enei katoa e ki na koutou. Ko tenei, he motu rahi noa atu raua tokorua i a tatou i kite nei." Ka mea mai ratou, "E Kupe! Hei te pō, me takoto te ihu waka kowhea?" Ka mea atu a Kupe, "Tukua te ra ki te taha katau o te ihu o te waka, me te marama, me Kopu; kia taa matonga-mauru te whakaheke o te ihu waka. Ko taua whenua e takoto tutaangatanga ana te pito ki te marangai-mauru i te ngaunga a Hine-moana, engari he pai nga whanga me nga awa e whakaputaputa ana ki 'Te Moana-nui-a-Kiwa.' Ko te motu ki te tonga o aua motu na, e takoto topu ana, he taa matua te ahua; ko tetahi he ika. Koia ra pea te ika a to tatou tipuna, a Maui-tikitiki, e kiia nei e te waha huka o te takurua."

Na, i konei ka marama katoa nga tangata o waho o te Whare-wānanga ki nga korero a Kupe, me nga patapatai a nga tohunga o te whare-wānanga i kiia ake nei.

Kati. Ka hoki atu taku korero ki a Te Pu-whenua. Ka tikina nga atua i roto i Te Kohurau—he ana tenei, a Te Kohurau—ka mauria mai a Kahu-kura, a Tama-i-waho, a Tu-nui-a-te-ika, a Hine-korako, a Rongomai, a Rua-mano; ka mutu nga atua i roto i taua ana. Na Te Rongo-patahi, na Rua-wharo i tiki, i mau mai; katahi ka utaina mai ki runga i a Te Pu-whenua.

Na, i te kawenga ra i a Te Pu-whenua ki runga ki te turuma o Titirangi—i peratia ai kia tapu ai te karakiatanga i taua waka; tetahi o nga take kia eke ai a Kahu-kura, a Rongo-mai, a Tama-i-waho ki runga i te waka; he atua tapu hoki aua atua; ko Rua-mano, ko Tu-nui-a-te-ika, ko Hine-korako, he atua rōngo era ki te karanga a nga taura, a nga kaupapa nohoanga o aua atua. Ka oti enei mahi, ka tae mai nga atua nei ki Titirangi, katahi ka whakanohoa nga tangata mo nga taumanu o taua waka. Koia tenei etahi:—

Ko Te 'Ra-kura' te taumanu o te kei; ko te taumanu tera i a Te Rongo-patahi, i a Rua-wharo, i a Tupai. Ko enei nga tino tohunga. A ka noho hoki nga atua nei ki reira.

Na, te taumanu o tua mai ko 'Te Pae-rangi.'

Te toru o nga taumanu ko 'Te Pae-taku,' i a Tamatea-ariki-nui ratou ko ona hoa, tāne, wahine, tamariki.

Tua mai, ko 'Kahu-tua-nui,' ko 'Rakau-amoamo'; i a Hape-ki-tuarangi, i a Taikehu enei taumanu.

(Ka mea mai a Pohuhu, a Te Waitere, "E Ta! i na runga mai a Taikehu i a Horouta." Ka ki atu a Te Matorohanga, "Kaore! I ma runga ia i a Te Pu-whenua. Kei te takoto marama tenei i roto i te Whare-wānanga; kaore tenei i taupatupatua ana.")

Ko 'Rakau-whatawhata.'

Tua atu i a Tamatea-kota, ko 'Te Pai-tangi-rere' te taumanu.

Tua atu i a Tu-ai-te-rangi me ona hoa, ko 'Maire-kura' te taumanu.

Tua atu i a Kohu-para, i a Mokinokino, me o raua hoa.

Ko 'Te Ata-kura' me 'Manu-tahi' enei taumanu, te rua i a Tutakahinahina, i a Puhi-whakaawe, i a Te Rua-tahi, i a Moko-moko me o ratou hoa.

Ko 'Maire-hau' te taumanu i a Rongo-mahaeata me ona hoa.

Ko 'Te Pu-whenua' te taumanu i a Puhi-whakaawe, i a Tutakahinahina me o raua hoa.

Ko 'Pae-kawa' te taumanu, i a Te Rautahi, Moko-nui-a-rangi me o raua hoa.

Ko 'Rere-moana' te taumanu, i a Hau-tu-te-rangi me ona hoa.



Ko 'Tiritiri-o-te-moana' te taumanu, i a Te Rongo-patahi, i a Ruawharo me a raua hoa.

Ko 'Ruku-moana' te taumanu, i a Rerehu-rangi me ona hoa.

Ko 'Aotea-roa' te taumanu, i a Tu-ai-te-rangi me ona hoa.

Ko 'Horo-nuku-atea' te taumanu, i a Te Rangi-ka-tatau me ona hoa.

Ko 'Horo-nuku-rangi' te taumanu, i a Ira-kai-putahi me ona hoa.

Ko 'Ahuahu' te taumanu, i a . . . . . ?

Ko 'Maui-taha' te taumanu, i a . . . . . ?

Ko 'Maui-pae' te taumanu, i a . . . . . ?

Ka mutu nga taumanu i korerotia ki a matou i roto i nga Whare-wānanga o o koutou tipuna o taua waka, o 'Te Pu-whenua.' E rua te kau-ma-ono aua taumanu. Ka oti nga taumanu te taunaha e nga tangata, me te tapatapa i nga ingoa, katahi ka wehea nga tangata hei tiaki i nga ra e rua me nga puna wai e rua me nga tangata hei tiaki i te punga. Oti katoa ena, ko nga pairi, ara, rauawa, e wha i tetahi taha, e wha i tetahi taha ka waru ai. Ka mahia nga popoki o nga niao he pae-wai era; ka poua nga toko-whiti—he whariki, he aute, nga uhi o nga whiti. Ka poua nga ra e rua—'Te Haeata-o-te-rangi' to te kei, ko to te ihu ko 'Pari-nui-te-ra.' Ka mutu nga toko, e wha nga taura tatai o nga ra. E rua taura ki te ra kotahi. E rua hoe ki te tangata kotahi; ko te ihu, e toru nga hoe—ko te hoe-whakaara, ko te hoe-whakatere, ko te hoe-matua. No te taha o te waka e rua nga hoe-whakatere, e rua hoki nga hoe matua. E rua nga tatā ki te puna kotahi, hui katoa e wha, e rua i ahua paku, e rua tatā rahi, roa hoki. Ko nga tatā nunui e rua he whakairo te maunga ringa, me te pare o te tatā. Na, he mea wehe nga tangata hei tiaki i nga taura o te ra, me nga puna-wai; hei nga tangata maia, kakama, tupato hoki, mo nga rangi hau, mo te rere ranei o te waka i runga i te ngaru. Na, ko nga tangata whakahaere i te hoe whakatere he tino tangata mohio ki tera mahi ki te haere moana, tupuhi. Me te tangata tiaki i te ihu o te waka. Ko nga taura o te ra o te kei e rua, ko 'Ta-ngaengae,' ko 'Ta-kerekere.' Ko te rakau-huapae o to te kei ko 'Toko-ahuru.' Ko nga taura o te ra o te ihu ko 'Te Aka-rinorino' tetahi, kaore i korerotia te ingoa o tetahi. Te ingoa o te huapae o te ra o te ihu, ko 'Pae-takū.' Ko nga punga e rua, kotahi te mea korewa, kotahi te punga whakawhenua—ko te punga tera i te ingoa nei ko 'Horu-moana.' E rua taura ki te punga kotahi. Kaore he ingoa o nga taura o te punga korewa, ara, paku. Ko nga ingoa o nga taura e rua o 'Horu-moana,' ko 'Marohi' tetahi, ko 'Mawake' tetahi. Ka meatia nga korere e rua, kotahi mo tetahi taha kotahi mo tetahi taha o te waka. Ko nga rakau korewa he rakau mama rawa. Ko te take o te korewa hei tiaki i te waka koi tahuri; a ki te tupono ki te tahuri kia aranga tonu ai te waka ki runga kia taea ai te huri ki

runga i te takere e nga tangata e kaukau ana ina tahuri. Kaore au i rongo i roto i nga Whare-wānanga nga ingoa o nga korewa nei.

Engari no matou i hoki mai ai i Toka-a-kuku—i te amio a Kakatarau raua ko Te Hou-ka-mau ka tae matou ki Whare-kahika; ka rongo au ki a Ngati-Rakai, i a Ngati-Iri-te-kura, ki a Ngati-Raumatua e ki ana, ko 'Paepae-moana' te ingoa o nga korewa o 'Te Pu-whenua.' Kati, no waho tenei korero, no te marae-atea.

Ka oti enei take katoa kua korerotia ake ra, me korero e au te tōnga i a Te Pu-whenua ra ki runga i te turuma o Titirangi. Te take i peratia ai kia eke ai a Kahu-kura ma ra ki runga i a Te Pu-whenua. Kua korerotia ake ra te tikinga i nga atua ra i roto i te ana, i a Kohurau; kei reira Uenuku e takoto ana; koia i riro ai ma Te Rongo-patahi e tiki—ma te mokopuna a Uenuku e tomo taua ana. He toma hoki no Uenuku me ona tamariki, me ona mokopuna. Ka riro mai ra nga atua i kiia ake ra, me nga toki e rua—a 'Te Awhiorangi' a 'Te Whiro-nui.' He toki tapu enei e rua, he toki atua, ko nga toki enei nana i topetope nga toko mo Rangi-e-tu-iho nei, i roto i Manga-nui-o-tawa, i Hau-a-roa e tu ana. Ka utaina aua mea ki te kei o Te Pu-whenua. Eke katoa nga kahu, nga hoe, katahi a Te Rongo-patahi ka tu ki te karakia i te whakatapunga i a Te Pu-whenua. Kua tuturu koia ra he ingoa mo te waka nei. Koia tenei tona karakia :—

#### TE KARAKIA O 'TAKITIMU.'

Tau ake nei au i taku tau,  
He tauira tipua, he tauira atua,  
Whawhai rangi, whawhai nukunuku  
Ki teni tama, ki tenei tauira,  
Nau, E Kahu-kura; nau E Tama-i-waho!  
Nau, E Tu-nui-a-te-ika, ē ī,  
Tenei ka taumau ki tena tama,—  
He tama, he tauira,  
He tauira nou e Rua-mano ē ī,  
Rongomai, Hine-korako ki tenei tama,  
He pia nou, E Tane-te-waiora ē ī,  
Tenei au, whakahoro, whakahoro  
Ki tenei tama, he pia tipua, he pia atua,  
No nga Rangi-tu-haha, ki tenei tama ē ī.  
Tenei au kei te uru tu, kei te uru tau,  
Kei te uru ki a koutou —  
Ki nga tipua, ki nga atua ē ī.  
Tenei to pae-tipua, he pae-atua no koutou e ī.  
Tenei au he tama haere whenua,  
He tama haere moana,  
Ki 'Tiritiri-o-te-moana,' ki Aotea-roa, ē ī.  
Tenei au kei te aro-whenua  
Na nga tipua rangi, na nga tipua whenua  
Na nga tipua moana,  
Tautika, tauaro mai ki tenei tama ē ī.  
He taratara uru, he taratara atea  
Ki tenei tama na koutou ē ī.

## 2

Tau ake nei au i taku nei tau ē i.  
 He uru ka takoto atu  
 Ki te uru-whenua i tawhiti, ē i.  
 He uru tipua no Tane-nui-a-rangi, ē i.  
 To waka, he waka tipua,  
 He waka nou, E Kahu-kura !  
 E Tama-i-waho ! E Tu-nui-a-te-ika !  
 E Tangaroa-whakau tai ē i.  
 Rua-mano ! E Rongomai ! E Hine-korako ē i !  
 To ara he ara-moana ē i.  
 Ki 'Tiritiri-o-te-moana,' ki Aotea-roa ē i.

Tenei au te tau ake nei i taku tau, ē i.  
 Kowai to waka, E nga tipua ! E tawhito !  
 E nga atua ē i !  
 Ko te timu o te rangi, ko te timu o te moana,  
 Ko te timu o te whenua ē i.  
 To ake nei au i taku waka,  
 Kowai taku waka ? Ko 'Takitimu ē i !

Tau ake nei au i taku tau ē i.  
 Whakaea, whakaea to ihu ki runga ē i,  
 Whakaea ki runga o te pae-moana—  
 O te pae-tuatea moana ē i.  
 Kia tau ana koe ki te uru-whenua—  
 Ki tawhiti, ki Aotea-roa, ē i.  
 He waka tipua koe ! he waka no tawhiti koe !  
 He waka no nga atua koe ē i !

Tau ake nei au i taku tau ē i,  
 Ko 'Takitimu' taku waka ;  
 He waka no nga atua,  
 Ki te uru-whenua i tawhiti ē i.  
 Whakaea, whakaea to takere nui  
 Ki runga ki a Hine-moana ē i.  
 Whakaea, whakaea to āro ki runga,  
 He maiangi nui, he maiangi roa,  
 He maiangi tipua, he maiangi no koutou,  
 E Kahu-kura ē i,  
 He taunga, he toroa-a-ruru ē i.

Tau ake nei au i taku nei tau ē i.  
 Whakaea, whakaea taku waka  
 Ko 'Takitimu,'  
 Ki runga i te kare-moana, ē i.  
 Tangaroa-mau-tai ē ! Kiwa-huri-moana ē i !  
 Tenei au kei te uru tu, kei te uru tipua,  
 Kei te uru atua, no nga rangi ē i.  
 He atua rere rangi, he atua rere whenua,  
 He atua rere moana ē, he tipua moana ē i.

Tau ake nei au i taku nei tau e i.  
 Whanake i raro he tipua—  
 He atua no te one taratara e i.  
 No te one haere, no te one pipipi e i.  
 To ara kei taku ara : he ara tipua,  
 He ara moana ; he pia nou, E Hine-moana !  
 He ara no nga atua o nga Rangi-tu-haha,  
 He ara no nga atua o Tua-nuku,  
 Ki te uru-whenua, ki tawhiti, ki Aotea-roa, e i.

Tangaroa-mau-tai e ! Rua-mano e !.  
 Whakataka mai ra i raro e i.  
 Tu-hikitia, tu-hapinga, tu-whakaeaea,  
 Ki runga ; kia tau to waka.  
 He waka tipua, he waka tawhito,  
 He waka no o pia, he waka atua  
 He waka tapu taku waka ; ko 'Takitimu' e i !  
 Ki te timu o nga rangi e  
 Kowai koe e whanake nei e,  
 Ko Tangaroa-pihipa-nui,  
 Ko Tangaroa-whakamau-tai, mourei-e !  
 He uhengariki, mourei-e !  
 He pikingariki, mourei-e !  
 Whanake koe i raro nei e !  
 He tipua moana, mourei e !  
 Whakaea, whakaea, mourei e !  
 Kowai koe e whanake nei e ?  
 Ko Te Wehenga-kauki, mourei e !  
 Kowai koe e whanake nei e ?  
 Ko Tu-tara-kauika, mourei e !

Awhitia, tamaua, mourei e !  
 Waerea to ara, he ara moana e, mourei e !  
 Tu-hikitia, tu-hapinga,  
 Ki te aro-whenua, e mourei e !  
 Tahia, tahia tuatea ki tawhiti,  
 Horahia to ara e mourei e !  
 E Rua-mano e ! e to whanake nei, mourei e !  
 Arai-te-uru ! e whanake nei, e mourei e !  
 He takenga, he uenga, tau toro atu  
 Ki te ihu-whenua, e mourei e i !

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Ka mutu te karakia nei, ka tau a 'Takitimu' ki roto ki te wai tau ai. Ka ekeke nga tangata ki runga, nga wahine, nga tamariki ; ka utaina nga kai-mata ki runga, kua pae noa atu te mahi a tena ana, a tena ana. Kaore he kai maoa i eke ki runga, he waka tapu hoki taua waka. Me whakaaro tonu mai hoki koe ki te ahua o nga kupu o nga whiti o nga karakia nei.

Ka mānu atu te waka ki waho i te tauranga, ka karanga mai a Puhi-whakaawe, "E Tu-taka-hinahina e ! E tae e koe ki te whenua

i tauria e te kohu rangi, kia kotahi e koe he koha mau ki au; titiro mai ki au e whakataha atu nei i runga i te kare-wai-moana nei, hei ingoa ake moku." Ka whakaae atu a Tu-taka-hinahina, a Tamatea-ariki-nui. Ko te ingoa hoki o aua iwi, o Puhi-whakaawe ko Ngati-Kopeka, ko Ngati-Parauri, ko Ngati-Te Paretao, me etahi atu ingoa o ratou. Katahi ka tapaia he ingoa mo nga mea i haere mai ki Aotea-roa nei, ko Ngati-Waitaha—e noho mai ra i Arapaoa, i waiho atu ra i te ana whakairo.

Na, ka puta mai ki waho o Pikopiko-i-whiti, e whakauru ana a Rua-mano, a Arai-te-uru, e apiti ana mai tahi taha, tahi taha e Tutara-kauika e Te Wehenga-kauki. Ka toko a Rua-mano ki mua i te ihu o 'Takitimu' taki ai i nga Kauika. Katahi ano ka whakapiri a Hine-kotea, a Hine-makehu, a Hine-korito, a Hine-huruhuru—enei, he tipua. Ka wahaia te waka i konei e te kauika o Tangaroa, ki te uru-whenua, ki Aotea-roa. Ka tukua ko Arai-te-uru ki roto i te awa o 'Takitimu'—ki 'Haruatai'—ki muri i te kei. Ko Rua-mano ki mua i te kauika o 'Te Wehenga-kauki' o 'Tu-tara-kauika. Ka pai te takoto o te uru o Paikea i konei. Katahi a Kahu-kura ka tukua ki tawhiti, tu mai ai, kia takoto ai te uru o te ihu o te waka ki te aronga o Kahu-kura. Na, hei te pō ka hoki a Kahu-kura ki te kei o 'Takitimu' ka tukua ko Hine-korako ki mua tu mai ai. He pena tonu te mahi a nga atua nei, a, tae noa mai ki Whanga-paraoa i Aotea-roa nei.



# THE LORE OF THE WHARE-WĀNANGA.

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## PART II.

### TE KAUWAE-RARO, OR 'THINGS TERRESTRIAL.'

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Written out by H. T. WHATAHORO.

Translated by S. PERCY SMITH.

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#### CHAPTER IX .

(Told by Te Matorohanga.)

##### THE COMING OF 'TAKI-TIMU' CANOE TO NEW ZEALAND.

[In 1865 there was a gathering of people at Kete-pakaru, Wai-rarapa, when Te Waitere urged the Scribe to obtain from the Sage all the knowledge he possibly could, and on the former consenting to do so, the Sage came to his house and dictated to him the following account of the 'Taki-timu' canoe, her voyage to New Zealand from Tahiti, about A.D. 1350, and the subsequent settlement of her crew at various places on the coast. After explaining that he could not, in that place, deal with the things concerning the Kauwae-runga (knowledge of the gods of the twelve heavens, see "Memoirs," Vol. III.), nor the Kauwae-raro (knowledge of the history and the migrations), as they were sacred and could only be taught in a house specially dedicated to that purpose, the Sage proceeded to dictate to H. T. Whatahoro (the Scribe) as follows] :—

##### ABOUT 'TAKI-TIMU' CANOE.

NOW! this canoe, 'Taki-timu' originally belonged to the tribes [in Hawaiki or Tahiti] named Ngati-kopeka, Ngati-parauriuri and Ngati-pukohukohu. The name of the tree from which it was made was 'Te Puwhenua'; and the reason these tribes decided to build a canoe was a quarrel between them and some other tribes of Hawaiki named Ngati-Putohe, Ngati-Rongorua, and Ngati-Pahau-ariki. The former tribes were the people on the side of Taranga, Pa,

and Haewai; the principal chiefs being Te Puhi-whakaawe, Puhi-whanake, Tu-kauaki, Mo-kinokino and Tu-takahinahina. The dispute arose out of the ownership of a fishing-rock, and it resulted in the defeat of Puhi-whanake, Puhi-whakaawe, Tu-Takahinahina and their people. Mo-kinokino was killed here; and all their lands lying along the sea shore <sup>1</sup> were taken by the others [i.e., Tamateariki-nui's people].

Puhi-whakaawe and his party decided to make use of the *taipu*, [or tree specially reserved for the purpose] of their ancestor, to fell it and convert it into a canoe, in order that they might migrate to 'Tiritiri-o-te-moana,' [New Zealand] a land which had been described as one on which the clouds rested, with fine plains and with gullies and valleys, such as the description brought back by Kupe, there to find a land in which was room for man to dwell. This idea of the chief's was consented to by all.

The order was then given to proceed to the felling of the Pu-rakau; to build sheds for the workmen, and store-houses for the food. So the people went to the place where the tree stood; and then by digging [the roots] the tree was felled. The sheds (*whare-porukurukua*) and store-houses were all built—the former in the shape like a shook of corn—i.e., round topped; the *wharau* or lean-to form of shed was that used by Ngati-Ruatamore, Ngati-Maru-iwi, Ngati-Tai-tawaro and others [of the *tangata-whenua*, or aboriginal people of New Zealand].

The chiefs now concluded that they had no proper axes with which to dub out the *haumi* [or portions spliced on at the end of the canoe] and the *pairi* [wash-boards at stem and stern]; for they were unaccustomed to that kind of work. So Puhi-whakaawe said to Tu-takahinahina and others, "Go and see Ngati-Wai-mahuehue"—who were the people of Te Rau-tahi-o-mokomoko, and who were accomplished in building sea-going vessels. So Tu-takahinahina and the others went, and on arrival said, "O Sir! We have come to fetch someone to shape our tree as a canoe for us." Te Rau-tahi replied, "Who authorised Puhi-whanake, Tu-taka-hinahina and Puhi-whakaawe to come here to obtain among the chiefs, people to hew out their canoe?" It was then proposed to kill Puhi-whakaawe and the others [for their insolence]; but they fled in the night back to their own home, to Paekawa, where they described what had been said of them, and the expressed desire to kill them, and hence they fled.

1. It is important to note this, for at Tahiti, which is the particular Hawaii here referred to, the flat and culturable lands always lie along the sea shore, the island being surrounded with an almost continuous belt of level rich land, from which the mountains rise very steeply. The impression is the defeated party were driven to the hills, and hence the desire to migrate. They well knew of Kupe's discovery of New Zealand.

Puhi-whakaawe then said, "You two go to Titi-rangi, to Tamatea-ariki-nui and ask him to send some men to hew out our canoe and its fittings." In consequence Tu-taka-hinahina and Puhi-whanake went to Titi-rangi and delivered their message to Tamatea-ariki-nui, who said to one of his men, "Go to Whangarā village, to Rua-wharo, and to Tupai, <sup>2</sup> and tell them to come to me." The messenger went on his errand, and then the two experts came to Titi-rangi. Tamatea-ariki-nui said, "Now! go with Tu-taka-hinahina and the others and examine the tree they have felled for a sea-going canoe. See if it is suitable or not for the purpose." So Rua-wharo and Tupai proceeded on their mission; and on their return made their report to Tamatea, saying, "It is a very good tree, a *pu-whenua* [a selected tree], standing on the side of a stream." Then said Tamatea, "Tu-taka-hinahina! Return with your younger relative and convey some food to the stump of the tree; the handles of the axes are being fixed, and the edges ground on 'Hine-tua-hoanga.' <sup>3</sup> They will follow you." As soon as the *takis* [axes] had been *whakarāta* [sharpened] and helved, Rua-wharo, Tai-kehu, Rongo-tawhao, Tupai, Kohu-para, and Pawa—who were the most expert artificers—started for the work. Rua-wharo took with him the axe named 'Hui-te-rangiora,' Tai-kehu took 'Te Rakuraku-o-Tawhaki,' Pawa took 'Kaukau,' and Tupai took 'Wharau-rangi.' These were the names of the famous axes that hewed out 'Takitimu' canoe.

Before the work commenced Rongo-patahi and Rua-wharo said their *karakia* over their axes, the tree, and the workmen. This is it:—

[Again I refer to the difficulty of translating these old compositions, but have endeavoured to give the sense of what the old priests intended.]

Here am I, begging that the great knowledge  
 The enduring effort, may come to me;  
 The supreme and complete knowledge,  
 Such as possessed by thee, O Io-the-all-parent,—  
 Foundation of the waters of life.  
 That they may come to thy son, O Io-the-exalted-of-heaven!  
 Rest on me thy great and enduring skill—  
 Thy god-like knowledge; give to these thy sons,  
 That they may possess the ancient and occult powers,  
 Like thy god-like sons, O Io-the-omnierudite!  
 The origin of all. Give freely to these sons, e-i!

## 2

Here I uplift my famous axes,  
 Named 'Te Rakuraku-o-Tawhaki!  
 'Hui-te-rangiora' and 'Te Iwi-o-Rona.'  
 Whose then are my axes? Tawhaki's!  
 Whose then are my axes? Rāta's!

<sup>2</sup> Whose adventures were described in the last chapter.

<sup>3</sup> 'Lady's back grindstone,' the goddess who presides over axe work.

Rāta, of priestly and esoteric knowledge,  
 Give to these sons.  
 For what purpose are my axes?  
 To fell the great forest of Tāne!—  
 To lay low the tree, with my axe,  
 With occult and ancient rites,  
 Rites appropriate to thee, O Tāne-the-life-giving!  
 Accord to these sons the powers of the great and exalted sons,  
 Make them expert with occult knowledge,  
 With knowledge such as the gods—*e-i*!

## 3

Now I uplift my famous axes,  
 What kind are my axes?  
 They are great and powerful axes,  
 What kind are my axes?  
 They are axes very appropriate,  
 What kind then are my axes?  
 Axes with great edges, sharp axes,  
 Axes to dub out my canoe, are my axes,  
 What purpose do my axes serve?  
 Axes to hollow the hold, to dub the centre,  
 To smooth the sides, to make the holes,  
 To finish the ends,  
 On the great and lengthy core of the tree  
 The central parts of my canoe,  
 They enter within the wood, to *tawhito-ngawariwari*,  
 . . . . . Whitiri, with heavy blows, *e-i*!

## 4

What is the name of my canoe? It is 'Te Pu-whenua'!  
 What kind of a canoe is mine?  
 A canoe like those of the ancients, is my canoe!  
 What is my canoe like?  
 Like a canoe of the dark ages is my canoe!  
 What is my canoe like?  
 Like those used by the gods!  
 What is my canoe like?  
 A canoe to traverse the heavens, is my canoe!  
 What is my canoe like?  
 An ocean-going canoe is my canoe!  
 What is my canoe like?  
 A canoe to carry men, is my canoe!  
 What is my canoe like?  
 A very sacred vessel is my canoe!  
 What is my canoe like?  
 A canoe to direct its course to the (new) land, is my canoe!  
 What will my canoe be like?  
 Brave to breast the ocean waves, is my canoe!  
 To reach the land, to the main-land, direct her course, *e-i*!

Friend; if you notice that this differs somewhat in the wording from that of Tupai's invocation, it is nevertheless correct according to that of Rongo-patahi and Rua-wharo. These are great and sacred

invocations. Some *karakias* are of little value, as often used during the shaping out; they are short, and are improvised by the workers out of their own hearts. [This observation of the Scribe is to explain some differences in the above, from the invocation in the case of the 'Uruao' canoe, which was the (traditionally) first vessel ever built, for which see Chapter I. hereof.]

When the *pu-whenua* [or trunk] had been shaped, a ditch was dug and the canoe laid therein and buried, so that it should season and not split. Then were dubbed out the two *haumi*<sup>4</sup>—one for the bow, one for stern—then the six *pairi*, or wash-boards, the two masts (*toko*), the seats, the sprits (*toko-whiti*), the *hua-pae*, or beams to hold the deck, the deck (*karaho*), and the *tau-ihu*, or bow-piece, all of which were placed in the ditch to season.

After this was done Pawa begged for a tree in order to make a canoe for himself, which was assented to by Tu-taka-hinahina. It was felled, worked up, and then treated the same as 'Takitimu,'—it was placed in the ditch and buried, so that the sap might be got rid of and thus the canoe become easy to finish. Some canoes are thus treated for six months, some for a year, after which it is taken up and shaped out to its approximate final form [which latter is done after it reaches the coast]. After this a stage is built on which all the wood-work, together with the canoe, is placed, with its top-sides, masts, sprits, deck-beams, and the deck-poles; after which the whole is roofed-in with leaves, and left to the action of wind and rain. When this has been accomplished the seats and the *whakaahuru*, [a long beam running fore and aft amidships, extending beyond each end, where men hold it, to guide the canoe on its overland journey to the seaside] and then the topsides, masts, sprits, deck-beams, bow and stern pieces, paddles, etc., are placed on the vessel.

When every preparation had been made, the owners of the canoe applied themselves to dragging her. Meantime Pawa, Taikehu, Rua-wharo, Tupai, Mokinokino, Te Rongo-tawhao and Kahu-para were working at their own canoe, which was treated precisely as that described above. Tu-taka-hinahina and his party dragged away with the *pu-whenua*, until they came to a place where it did nothing but roll about on the skids. The people were exhausted—some died right out, some broke their limbs, others were wounded. So the *pu-whenua* was left there, whilst the people went to carry their maimed friends to their home at Pae-kawa.

4. These *haumi*, says the scribe, were of the ancient fashion, that is, they were *haumi-tuporo*, or butt-ended pieces, not like the modern ones, which are dove-tailed, as it were, into the body of the canoe at either end. The old fashion was to join them on square,—not nearly so strong as the modern system, which, however, dates from the second generation after the arrival of 'Taki-timu,' about 1350.



Now, the canoe of Pawa, Taikehu, Rua-wharo and others was dragged along until they came to the place where the *pu-whenua* lay. Here Ruawharo thrust under their canoe two [magic] skids, one at the bow and one at the stern, named 'Pakeke-taiari' and 'Te Takē,' and then they hauled along their canoe until they reached the landing-place at Te Pakaroa, where it was left under the *whare-rangi* [a large house with high sides—a canoe shed] in order to dry it and make it light to float. [This canoe was afterwards named 'Horouta.']

After they had been some time at their own home, Tu-taka-hinahina came to Titi-rangi, to the *pa* of Tamatea, and said to him, "I came to ask you to send your men to drag down our canoe." Tamatea replied, "It is well," and he then sent Rua-wharo, Tupai, Te Rongopatahi and others, to join the people who owned the canoe [the *pu-whenua*]. On their arrival they made ropes fast to the *taumanu-whakahaere* [temporary thwarts used in dragging] and to the *niao*, [gunwale] on each side [two near the stern, two near the bows]. Then said Rua-wharo to Puhi-whakaawe [owner of the *pu-whenua*] and others, "Sirs! we will drag your canoe to Te Pakaroa, to the landing place at Pikopiko-i-whiti,<sup>5</sup> and from there paddle round to your village." To this the chief of these people—Ngati-kopeka, Ngati-parauriuri, Ngati-pukohukohu and Ngati-paretao—would not consent; they had their own road to drag their own canoe on. [These people evidently felt suspicious that they would lose their vessel.] Rua-wharo did not argue the point, but said, "A! Then drag your canoe" [by yourselves]. Tu-taka-hinahina advised that all separate parts of the *pu-whenua* should be left for a second operation, which was agreed to; and then they fixed on the ropes, made of roots, and started to drag. But they had not long been at work when night fell. And so it continued until all the shoulders and hands of the men had become skinned. Then said Rua-wharo "A! How then will you ever get to your landing place with your canoe? Enough! we will no longer help you; when we get to the branch road to Te Pakaroa presently we shall remain, and you can drag on to your landing-place."

By this time Tu-taka-hinahina and the others had found out they could not drag the canoe to Pae-kawa—to their home. Te Rongopatahi now said to Puhi-whakaawe and his people. "I see that your canoe cannot be taken to Pae-kawa. When we arrive at the branch track to Te Pakaroa, let your canoe be taken to the landing-place near at hand and then paddle round to Pae-kawa." And now Puhi-whakaawe consented to this course, saying, "Yes! Let it be dragged to Te Pakaroa."

5. Is has already been explained that Pikopiko-i-whiti is the name given by these people to the encircling lagoon that encloses Tahiti.

Now behold! you are all able to see the deceit practised against these people whilst dragging down their canoe. Rua-wharo had placed amongst the skids of the people, his own [magic] skids, whose names have been given. They were *tapu* skids, and had had *karakias* said over them to cause the dragging to be very heavy, and hence were the men exhausted in the work. Another deceit of Rua-wharo's was, his saying the canoe had better be dragged down to their home—Te Pakaroa—and thence be paddled round to Pae-kawa; his intention was that the canoe should be retained by Tamatea-ariki-nui and his people.

It was therefore agreed that the *pu-whenua* should be dragged to Te Pakaroa; and Rua-wharo arranged that new skids should be made for the canoe. So they were made—made by those *tohungas* [priests or artisans], and named 'Te Manu-tawhio-rau' for the bow, and 'Te Manu-ka-tiu' for the stern—these were the skids that moved the canoe. And so the *pu-whenua* was dragged along. But before Rua-wharo and his friends commenced to pull, all the fittings of the canoe were placed on board, and the command given to pull. When it reached the branch road to Te Pakaroa, the bows were directed along it and Rongo-patahi getting on to the canoe stood there reciting his *ngeri* [dragging song, here, generally a song to accompany the war-dance], this is it:—

With one voice, shout together.

Here am I in the inland direction—*a*—

Here am I in the seaward direction—*a*—

Then call aloud, over-stepping, step uplifting,

What is the name of my skid?

'Tis 'Manu-tawhio-rangi'!

What is the name of my skid?

'Tis 'Manu-ka-tiu'!

To the sea—*a*—

A! Lay it in the direction,

A! Lay it to the sea,

Lay it to the roaring sea.

Lay it to the murmuring sea,

A! Whose is the canoe? A! Whose is the canoe?

A! The canoe belongs to Tāne, 6

A! Whose is the canoe?

A! 'Tis Tamatea-ariki-nui's canoe!

A! For what purpose is the canoe?

'Tis a canoe to carry gods!

A! Whose is the canoe?

A! For Rua-wharo is the canoe!

A! Whose is the canoe?

A! For me is the canoe, then follow up!

A! For me is the canoe, then follow up!

A! In the right direction lay the canoe, and follow up!

A! Seaward be the direction of the canoe, follow up!

6 Tāne, god of all woodwork, forests, birds, etc.

And now the *pu-whenua* flew along down to Te Pakaroa and there laid. Anxiety now possessed Puhi-whanake, Puhi-whakaawe and the others, on account of their canoe, which they judged by the words of the *ngeri* it was intended by the people to keep for their own.

On hearing the *ngeri* of Rongo-patahi all men congregated to behold the canoe; they knew then that both canoes [i.e., 'Horouta' and 'Takitimu'] had arrived at their place, so they gathered to look at the *pu-whenua*, because the fame of it had spread to all the islands of Hawaiki.

Tamatea said to Rua-wharo and Rongo-patahi, "O Sirs! It is enough. This canoe has arrived here; turn to and complete the *hau*mi, the masts, thwarts, bow and stern posts, the sprits, the wash-boards; paint it with gum and also with *horu* [red paint—usually hematite earth]. When that is done, drag it into the water and let it float that we may see if she is symetrical and floats on an even keel, and fasten on the *korewa-moana*," [a kind of wash-board, 18 inches wide, fastened along each side of a canoe on top of the *niao* or gunwale, and inclined at an angle outwards, to fend off the breaking sea]. Rua-wharo and Te-rongo-patahi consented; and then Tamatea-ariki-nui said to Puhi-whakaawe and his friends, "Sirs! Leave your canoe here to be properly finished. Prepare food to give the workmen strength, and let some one come as cooks." To all of this Puhi-whakaawe and his people assented; food was prepared and cooks told off.

When the canoe had been finished, at the same time as 'Tainui,' 'Te Arawa,' 'Mata-atua,' 'Te Pu-whenua,' and other canoes, it was arranged that a trial of them all should be held at Pikopiko-i-whiti [see note 5]. The day came and all the canoes were afloat in Pikopiko-i-whiti, whilst all the people [not engaged in the trial] ascended Pukehapopo to see the regatta. After some time paddling, *Pu-whenua* drew ahead of all other canoes, and Rua-wharo and Pawa shouted out, "There is 'Te Pu-whenua' swallowing (*horo*) the land (*uta*)!" Ira said, "It is true! Let 'Horouta' be the name of your canoe." Now hence is the reason of the name 'Horouta' given in consequence of the speed of 'Takitimu' on the ocean [and hence no doubt the constant confusion that has arisen as to whether these two canoes were one and the same].

Some time after the above occurrences, the 'Tainui,' 'Te Arawa,' 'Te Karaerae'<sup>8</sup> and 'Mamari' came away [to New Zealand]. Those

7. The expression used here is new to me, *hei ahi* (as a fire). The Scribe assures me it means a cook.

8. 'Te Karaerae' is said by the Scribe to have sailed with the fleet under the command of Te Ahuru, and to have been lost at sea. Another canoe of the same name was afterwards made by Tamatea. 'Te Ririno,' another canoe that joined the 'Aotea' at Rangi-tawhi Island (Sunday Island) was lost at the French Pass (Te Au-miti), between D'Urville's Island and the South Island, New Zealand. But see Chapter VII. hereof, where it is stated she went to the Chathams.

were all that came [at that time], it was in the month of Akaaka-nui [December] that these canoes sailed. [The Scribe, in a letter to me adds the names of 'Aotea' and 'Te Ririno' canoes as leaving at that time.]

After this fleet had sailed and reached some distance away, Puhi-whakaawe and his companions agreed to meet in the presence of Tamatea at his house named 'Te Kura-o-tuwhenua,' at Titirangi village, where he said, "As 'Te Pu-whenua' is now completed, we think we ought to start and follow after the migration that has gone on; it is the strong desire to arise and proceed to the land, 'Tiritiri-o-te-moana' [New Zealand], to the land on which the clouds rest, as reported by thy ancestor Kupe." Tamatea replied, "It is well! Thine is the desire to go! who desires to remain behind? As I see you all have a desire to go, let us all go together." To this Tu-taka-hinahina and all his friends assented. Puhi-whakaawe said, "It is well! Let all of you go to see the land, and take possession of a portion of it for all of us, and let Tu-taka-hinahina return and fetch us who remain behind."<sup>9</sup> This course was then agreed on, and Tamatea, Rua-wharo, Taikehu, Pawa, and Ira all agreed, and one said to Puhi-whakaawe, "You had better remove over here, to Titirangi, to Te Pakaroa, and to Whanga-rā and occupy this part. Thou wilt not return to the un-ripe wilted crops; to the barren, foodless, desert [where you now live]. Remain here in plenty where women and children alone can gather the products of the sea and inland."—These are all the important words relating to this part.

Tamatea now said to his younger relatives, to Rua-wharo, to Tupai, to Te Rongo-patahi, to Kohu-para [who were priests—or at least some of them were], "O Sons! Arouse Tawhiri-matea [god of winds] and his family, that they may pull out the currents of Lady Ocean to 'Te Tiritiri-o-te-moana,' to Aotea-roa [New Zealand]; that the bows of the canoe may quickly reach the shore." And then [the Priests] called up Hau-a-roa, Huri-pari, and Te Ahu-puke [names of winds]; one day and one night were these winds blowing, and then 'Te Pu-whenua' was taken on to the *turuma*<sup>10</sup> at Titirangi, Hawaiki.

9. The Scribe tells me that 'Takitimu' did return to Hawaiki to fulfil this promise under Puhi-whanake, but never came back to New Zealand—which accords with the Rarotonga records.

10. *Turuma*, a polite term for *pae-tutae*, the latrine. The canoe was dragged there because it was a *tapu* place where no food was eaten, and hence the canoe absorbed as it were some of the sacredness of that place, and thus the evil influence due to any food taken on board in an unwarrantable manner was supposed to be destroyed—so says the Scribe.

The following is the *karakia* used by Te Rongo-patahi to cause the east winds to blow, to make the ocean smooth for the canoe in its course to the south-west [some of this I am quite unable to translate]:—

Here am I, using the *uruuru-tipua* 11  
 And the *uruuru-tawhito*,<sup>11</sup> of thine, O Tāne-the parent!  
 Of the parental-stem, the origin, who cherished the Toi-hua-rewa,<sup>12</sup>  
 And the Ara-tiatia,<sup>12</sup> up to Te Uru-o-manono.<sup>13</sup>  
 I recite, I recite, the spell named Paroro-rangi,  
 Withdraw the plug of the wind 'Huru-rangi!  
 That thou mayest come forth, dancing on the waves,  
 Dancing, moving, *tua-taniwaniwa*.

Light, light thy fire<sup>14</sup> (on the waves)  
 The dancing fire, the fire that flies to heaven,  
 The carrying, the spreading fire,  
 As a way for thee, O Tawhiri-nuku! O Tawhiri-rangi! 15  
 Here is thy fire, the fire of Titi-matangi-nui,<sup>16</sup>  
 With that of Titi-para-uriuri,<sup>16</sup>  
 Here lies thy way to the land, to Aotea-roa,<sup>17</sup>  
 With the dragging-current, the spreading-current, the flat-current,  
 The fleeing-current, the over-stepping-current, the descending-current  
 Direct to the land, to Aotea-roa.<sup>17</sup>

. . . . . to the land

At Tiritiri-o-matangi,<sup>17</sup>

Who then is my objective? O Tawhiri-matea! 18

Thee, O Titi-o-matangi-nui! and Titi-matangi-rea! 16

And Titi-matakaka! 16

Bestride the earth, bestride the heavens before me

And finally rest on the front of the land,

At Tiritiri-o-te-moana, 17

. . . . . e—i.

NOTES: 11. Both these expressions represent branches of knowledge contained in two of the 'baskets' of knowledge—see "Memoirs," Vol. III. 12. The names of the way by which Tāne ascended to heaven. 13. A place in the heavens, not the *pa* of the same name. 14. 'Fire' used emblematically for the storm. 15. Variations of the name of Tawhiri-matea, god of the winds. 16. Names for winds. 17. Names for New Zealand. 18. God of winds, one of the children of the Sky-father and Earth-mother.

Before the coming away of 'Tainui,' 'Te Arawa' and the other canoes [referred to above], the people had enquired of the *tohungas* [priests, learned men] as to what Kupe had laid down in the *Whare-wānanga* [house of learning] named Hui-te-rangiora at Hawaiki [as to the direction of New Zealand]. The *tohungas* replied, "Kupe's words were, in laying a course for the canoe to Aotea-roa from Ahuahu (which is the full name, though some call it Ahu), come straight to the south from Maui-taha and Maui-pae. These are twin islands



outside of Ahuahu. The bows of the canoe must be directed straight to the south, and the same course leads on to Hawaiki [Tahiti]<sup>19</sup>

After Kupe had said that, some one asked him, "O Kupe! Are there no places to land and rest at on the way?" Kupe replied, "There are plenty of landing places before you reach the place I named Aotea-roa [New Zealand]." Again they asked, "Why did you name it Aotea-roa? Why not rather have called it Irihia or Te Hono-i-wairua, as a remembrance of the place we sailed from?" [originally]. Kupe said, "I left it so, in consequence of the anxiety I had felt as to whether I should make any land." The Sage here said he called it Aotea-roa, in consequence of the length of time he had been following up the octopus of Muturangi, and also because of his wife Hine-te-aparangi and their daughter fearing they might be lost at sea. When finally they beheld the clouds over the distant lands, Kupe exclaimed, "There are some peculiar clouds hanging there in the distance; it surely is a point of land!" Hine-te-aparangi called out "A cloud! a cloud!" When [afterwards] they arrived at a little island to the north-eastward of Tuhua [Mayor Island], the island off Tauranga, Kupe decided to call the land after the greeting of his wife to the land, when she said "*He ao! he ao!*" and thus it became Aotea-roa, that long space—on account of their [long] voyage over the ocean and discovery of the land. Hence is Aotea-roa. [from which it follows that "The long white cloud" is the translation of New Zealand's Maori name.]

The people, high-chiefs, and chiefs said to the priest of the *Whare-wānanga* named Hui-te-rangiora, "Perhaps we should strike some other and different land, for now we know there are plenty of resting-places ahead of a canoe on the way to Aotea-roa." Kupe replied, "It will not be mistaken; there are two islands, one is in the direction of the north-east, one in the direction of the south, with a space of sea between, with a wide mouth towards the east, the principal opening is to the east whilst the western sea is beating [against the coasts]." Others asked, "O Kupe! Is the size of the land the same as Hawaiki?"

19. It is obvious from this statement that Kupe had also visited the Hawaiian Islands. The two twin islands outside Ahu, or Oahu, are probably Lanai and Kahoolawe. There is a point of land on Kahoolawe Island called Ka-ala-i-kahiki (in Maori letters, Te Ara-ki-Tahiti—the way to Tahiti), from which the voyagers took their departure for Tahiti; and no doubt Kupe would start from the same point. The course from there to Tahiti is S. 10° E., distance 1,750 nautical miles. Hence Kupe's directions are only 10° out. There is probably some confusion in the Sage's or the Scribe's mind when he says this is the course to Aotea-roa, for Kupe had already laid that down quite correctly from Hawaiki (Tahiti) to New Zealand, and which is repeated next page. He had said, in the month of November, leave the Sun, the Moon, and Venus at their setting on your left hand side, and as the sun sets in November about S. W. by W. the course is nearly right. The true course from Rarotonga to Auckland is about S. 56° W., or S. W. by W., distance about 1,860 miles, and Tahiti is 640 miles further.

[Tahiti] or like Rarotonga? and Rangiataea? [Raiatea] and the other islands?" Kupe replied, "Hawaiki, [Hawaii] is the island we know of as bigger than all those you mention, but these two islands [New Zealand] are bigger than any we have seen." Then said some, "O Kupe! During the night, how shall the bows of the canoe be placed?" He answered, "Leave the Sun, the Moon, and Venus on the right hand,<sup>20</sup> a little south-westerly, lay the bows. That land on the north-westerly part is cut into indentations by the eating away of Lady Ocean, but the bays are good as are the rivers falling into 'The Great-sea-of-Kiwa' [Pacific Ocean]. The southern island has plains on it; and plenty of fish. That island is perhaps the fish of our ancestor, of Maui-tikitiki, told of in the idle tales of the winter's nights." [i.e. Te Ika-a-Māui, a name for New Zealand. The Sage in another place terms the "fishing up of New Zealand by Maui" an idle tale.]

And now all men outside the *whare-wānanga* understood Kupe's teaching as well as those answers to the questions asked by the priests as related above. [It must be clearly understood this conversation with Kupe took place ages before the voyages of 'Taki-timu.']

But enough! My narrative will now return to 'Te Pu-whenua.' The gods were brought down from Kohurau—which is a cave—; there were 'Kahu-kura,' 'Tama-i-waho,' 'Tu-nui-a-te-ika,' 'Hine-korako,' 'Rongomai,' and 'Rua-mano,' which were all the gods in that cave. It was Rongo-patahi and Rua-wharo who fetched them, and placed them on board 'Te Pu-whenua.'

Now, when 'Te Pu-whenua' was taken to the *turuma* [see *ante*] of Titirangi, it was so done, that the invocations over the canoe might be *tapu*, and in order that [the emblems of the gods] 'Kahu-kura,' 'Rongomai,' and 'Tama-i-waho' might come on board the canoe, for they were exceedingly *tapu atuas* [gods], whilst 'Rua-mano,' 'Tu-nui-a-te-ika' and 'Hine-korako' were gods that would listen to the calls of their *taura* [particular priests, those through whom the gods spoke in answer to invocation]. When these preparations had been completed the gods came [i.e., were brought] to Titirangi, and then the particular thwarts in the canoe were assigned to each man. They were as follows:—

The aft thwart, named 'Te Ra-kura,' was assigned to Te Rongo-patahi, to Rua-wharo, and to Tupai—the three priests and navigators. These were the chief priests, and near them were deposited [the emblems of] the gods.

The next thwart was 'Pae-rangi.'

20. In the former directions they were to steer to the right of the sun, etc.,—no very great difference however.

The third was 'Pae-tahi,' and here Tamatea-ariki-nui [the head chief and *ariki*] together with his friends [relatives] men, women, and children took up their quarters.

Next were 'Kahu-tua-nui' and 'Rakau-amoamo,' assigned to Hape-ki-tua-rangi, and to Taikehu.

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(Here a question was asked of the Sage by Pohuhu [also a learned *tohunga* of the *Whare-wānanga*] and Te Waitere, "O Sir! Taikehu came here in Horouta!" The Sage replied, "No! He came in 'Te Pu-whenua.' This is quite clear according to the teaching of the *Whare-wānanga*—it was never questioned.")

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Then next was 'Rakau-whatawhata' thwart.

Beyond it was 'Tamatea-kota's thwart, named 'Pia-tangi-rere.'

Next was 'Maire-kura' thwart, occupied by Tu-ai-te-rangi.

Next came that occupied by Kohu-para, Mokinokino and their friends.

Next was 'Te Ata-kura' and 'Manu-tahi,' both of which were occupied by Tu-taka-hinahina, Puhi-whakaawe, Rau-tahi, Mekomoko, and their friends.

Next was 'Maire-hau' thwart, occupied by Rongo-mahae-ata and his friends.

Next was 'Te Pu-whenua' thwart, occupied by Puhi-whakaawe, Tu-taka-hinahina and their friends.

Then 'Pae-kawa' thwart, occupied by Te Rautahi, Moko-nui-a-rangi and their friends.

Next 'Riri-moana' thwart, occupied by Hau-tu-te-rangi and his friends.

Next 'Tiritiri-o-te-moana' thwart, occupied by Te Rongo-patahi, Rua-wharo and their friends.

Next 'Ruku-moana' thwart, occupied by Rerehu-rangi and his friends.

Next was 'Aotea-roa' thwart, occupied by Tu-ai-te-rangi and his friends.

Next came 'Horo-nuku-atea' thwart, occupied by Te Rangi-katatau and his friends.

Next was 'Horo-nuku-rangi' thwart, occupied by Ira-kai-putahi [son of Uenuku, see Chap. VIII.] and his friends.

Next came 'Ahuahu,' 'Maui-taha,' and 'Maui-pae' thwarts. [Occupants unknown.]

These are all the thwarts that were mentioned to us in the *Whare-wānanga*, of your ancestors of that canoe—of 'Te Pu-whenua'. There were twenty-six thwarts. After the thwarts had been appropriated by

the crew and the names given, an assignment of the various duties connected with the two sails, the bailing places, and those to take charge of the anchors, was made. After that the top-sides—of which there were four on each side, making eight in all—were arranged. Then the *popoki* (or *korewa*) of the gunwales to fend off the waves; the *tokowhiti* [cross sprits of the sails], the deck mats, the shelter house, made of *aute*<sup>21</sup>, for the temporary shelter of the women and children, were fixed. The two sails were set up, named 'Te Haeata-o-te-rangi' aft, 'Pari-nui-te-ra' in the bow; they had four braces, two to each sail. [The Scribe makes here a sketch, showing two ropes from the base of the mast to the yard-arms, and two braces going aft from the yard-arms to keep the sail in position. The sails were triangular in shape, the apex downwards (were made of *pandanus* leaf in the islands), and were strengthened with several horizontal sprits.] Each man was provided with two paddles, but he in the bows had three, which were 'lifting paddles;' the *hoe-whakatere* [forcing-ahead paddle] and the *hoe-mata* [steering paddle] were at the stern. There were two bailers to each well, four in all, two small, and two large and long ones. The two large ones had carved handles and bases. The men in charge of the braces of the sails and the bailing wells, were specially selected as plucky, quick, and careful men, for windy days, or when the canoe ran on the crests of the waves. The men in charge of the steering paddle were accomplished in sea-going qualities, and in storm [the *tohungas*, or priests, were in charge of these, says the Scribe]. The same with the men at the bow paddles. The two braces of the aft-sail were named 'Ta-ngaenge' and 'Ta-kerekere.' The yard of the after-sail was named 'Toko-ahuru.' The braces of the forward-sail, one was called 'Te Aka-rinorino,' the second one was not named. The yard of the bow-sail was named 'Pae-takū.' Of the two anchors one was a *korewa*, [An anchor cast over the bows in deep water in storms, to prevent drifting, and to keep the bows to the wind—just the same plan as adopted by the whalers when caught in a storm, in their whale-boats.] and one an anchor to reach the bottom—which was named 'Horu-moana.' There were two cables to each anchor—those of the *korewa* had no names—but those of the main anchor were named 'Marohi' and 'Mawake.' There were two *kórere*, one on each side of the canoe, and the *rakau-korewa* were made of very light wood [these were outriggers, *hou-ama* or *ama* are other names]. Their function was to prevent the canoe capsizing, and also, in case of a capsize, to facilitate the righting of the canoe on to her keel again by the people swimming round. I never heard in the *Whare-wānanga* the names of these *korewas*.

21. The *Brousenettia*, or paper mulberry bark, used also for clothing.



But when we were returning from Toka-a-kuku [this seige occurred in 1836—see “Journal Polynesian Society, Vol. XIII., page 58]—in the war party raised by Kakatarau and Te Hou-ka-mau—we got back to Whare-kahika, near the East Cape, where I learned from Ngati-Rakai, Ngati-Ira-te-kura, Ngati-Rau-matua, that these *korewa* of ‘Te Pu-whenua’ were named ‘Paepae-moana.’ But, this was learned in the *marae-atea* [in ordinary conversation, not in the *Whare-wānanga*].

Now that I have explained these things above, I will refer to the dragging of ‘Te Pu-whenua’ on to the *turuma* of Titirangi. The reason this was done was so that the god ‘Kahu-kura’ and others might come [i.e., be brought] on board the canoe. The fetching of the gods from the Kohurau cave has been described; it was there that Uenuku<sup>22</sup> lay; hence was it appropriate for Te Rongo-patahi, the grandson of Uenuku, to fetch the gods, and enter that cave. It was a burial-cave belonging to Uenuku, his children, and grand-children. So the gods were brought away besides the two celebrated axes, ‘Te Awhio-rangi’ and ‘Whiro-nui.’ These were very *tapu* axes, they were *toki-atua* [endowed with god-like powers], they were the axes with which were cut the props that support Rangi-e-tu-nei [the heaven] at Manga-nui-o-tawa, and at Hau-a-roa. [The Sage here refers to the old, old legend of the separation of heaven and earth, when the former was propped up by the ‘four winds.’ See “Memoirs,” Vol. III., p. 121. ‘Te Awhio-rangi’ is so sacred no white man has ever been allowed to see it. It is deposited in one of the sacred caves of the Nga-Rauru tribe. A description of it and its recovery after being lost for seven generations will be found in “Journal Polynesian Society,” Vol. IX., p. 229. We shall see later on how it came into the possession of the Nga-Rauru tribe]. These things were all placed in the stern of ‘Te Pu-whenua,’ and subsequently, the clothing, paddles, etc., and Te Rongo-patahi [the chief priest] arose to say the consecrating *karakia* over ‘Te Pu-whenua,’ which had become its true name. This is it:—

[There are some parts of the following *karakia* difficult to understand, but the general idea of appealing to the gods for help in their voyage is obvious.]

#### THE DEDICATION OF ‘TAKITIMU.’

Now will I repeat my lay,  
 Drawn from ancient and god-like examples,  
 Overcoming earthly and heavenly powers,  
 By this descendant, by this disciple,  
 Of thine, O Kahukura! O Tama-i-waho!

22. The celebrated old Priest, much of whose doings have been described in ‘The Taranaki Coast,’ page 77. It is clear from the text that he was dead when ‘Takitimu’ started.



And of thine, O Tu-nui-a-te-ika ! *e—i* ! 23  
 May these powers this son empower,——  
 A true son, a faithful disciple,  
 A disciple of thine, O Rua-mano, *e—i* ! 23  
 Of Rongomai, of Hine-korako, 23——to this son,  
 A descendant of thine, O Tāne-te-waiora, *e—i* ! 24  
 Here am I, grant, O grant the power,  
 To this son of ancient, god-like lineage,  
 Even from the Rangī-tu-haha, 25 grant to this son *e—i* !  
 Now let me enter into thy spirit.  
 I enter into all of ye  
 Into the ancients, into the gods, *e—i* !  
 Here is your ancient and god-like resting place,  
 Here am I, a traveller over lands,  
 A voyager over the ocean,  
 To 'Tiritiri-o-te-moana,' to Aotea-roa, 26 *e—i*.  
 Here am I, directing my supplication.  
 By aid of the ancients of heaven and earth,  
 By the aid of the ancients of ocean,  
 Direct thy course, and face this son,  
 . . . . .  
 To this son of yours, *e—i*.

2

Now do I recite my lay,  
 For the direction is clearly laid,  
 On the course to the distant land.  
 An ancient course, of Tāne-nui-a-rangi *e—i* 24  
 Thy canoe is a canoe of the ancient kind,  
 A canoe suitable for thee, O Kahu-kura ! 23  
 And for ye, O Tama-i-waho ! O Tu-nui-a-te-ika ! 23  
 O Tangaroa-ocean-holder—*e—i* ! 27  
 O Rua-mano ! O Rongomai, O Hine-korako ! 23  
 Your ways are over the ocean,  
 To Tiritiri-o-te-moana, to Aotea-roa *e—i* ! 26

3

Here I uplift my voice in prayer *e—i* !  
 Whose is thy canoe ? O the Ancients of old ?  
 O ye gods !  
 'Tis the summit of the skies, of the ocean,  
 The summit of the land *e—i* !  
 I now launch my canoe,  
 What is its name ? 'Tis 'Takitimu,' *e—i* !

4

Now I urge upwards my lay, *e—i* !  
 Emerge, emerge thy bow above, *e—i* !  
 Emerge above the ocean horizon,——  
 Over the ocean's breaking billows,  
 That thou mayest reach the desired land,  
 In the far distance, to Aotea-roa, *e—i* ! 26  
 For thou art a consecrated canoe, a canoe of the ancients !  
 A canoe to convey the gods, *e—i* !

## 5

I uplift my voice in this lay, *e—i* !  
 I sing of ' Takitimu ' my canoe,  
 A canoe of the gods, now parting  
 For the lands in the far distance, *e—i* !  
 Emerge, be bouyant thy great keel,  
 Above the waves of Lady Ocean, *e—i* !  
 Emerge, uplift thy bow above,  
 With a great and long uplifting,  
 As did the ancients, a powerful uplifting  
 By you all, O Kahukura *e—i* ! 23  
 Let her rest on the sea like the great albatross !

## 6

I raise my voice in this my lay, *e—i* !  
 Emerge, uplift my canoe,  
 The ' Takitimu ' !  
 Over the ripples of the ocean,  
 O Tangaroa ! 27 O Kiwa-ocean-overtuner, 28 *e—i* !  
 Here am I in spirit entering, as the ancients,  
 With a spirit of a god from the heavens, *e—i* !  
 Like a heaven-flying god, an earth-flying god,  
 A god, an ancient traversing the ocean, *e—i* !

## 7

I raise to above my lay, *e—i* !  
 Bear up from below ye *tipuas*, — 29  
 Ye gods, of the sharp sands, —  
 From the moving, the gushing sands, *e—i* !  
 Thy ways and mine are those of the ancients, —  
 An ocean way ; a follower of thine, O Lady Ocean !  
 A way of the gods of the conjoint heavens,  
 A way of the gods of earth,  
 To the desired and distant land at Aotea-roa, *e—i* ! 26

## 8

O Tangaroa-ocean-holder ! 27 O Ruamano ! 25  
 Descend below here, under the canoe, *e—i* !  
 With striding steps, steps uplifting, emerging steps,  
 Lifting up, that the canoe may rest,  
 As a canoe of the ancients, a canoe of old,  
 A canoe of thy offspring, a canoe of the gods,  
 A very sacred canoe is my ' Takitimu ' !  
 Even to the summit of the heavens—*e* !  
 By whom shalt thou move forward *e* ?  
 By Tangaroa-the-great-spouter, 27  
 By Tangaroa-ocean-holder, 27 *mourei* !  
 With great and lord-like efforts, *mourei—e* !  
 With great wave-climbing powers, *mourei—e* !  
 Bear up then from below *e* !  
 Thou ocean monsters, 29 *mourei e* !  
 Uplift, emerge, *mourei'e* !  
 Who art thou that helps us along ?  
 The school of whales, *mourei e* !  
 Who is now assisting our canoe ?  
 The whales of ocean, *mourei e* !

Embrace her, hold fast, *mourei e* !  
 Open up thy way, an ocean way, *mourei—e* !  
 With striding steps, uplifting steps  
 To the land that fronts us, *mourei—e* !  
 Sweep, sweep away the breakers to a distance,  
 Open out my way, *mourei—e* !  
 O Ruamano ! 23 Come and drag her along, *mourei—e* !  
 O Arai-te-uru ! 23 Come to our help, *mourei—e* !  
 With a lasting, shaking pull, straight away,  
 To the desired land—*mourei e* !

NOTES : 23. Names of the gods whose emblems (often called idols) were taken on board the canoe. 24. Tāne, the favoured son of the 'Sky Family,' god of all wood-work, etc. 25. A name for all the ten heavens. 26. Both names for New Zealand. 27. Tangaroa, god of ocean. 28. Kiwa, the other god of ocean. 29. Tipua, a name which includes many things, but here means the *tuniwhas*, or monsters, also whales, which accompanied and guarded the canoe on her voyage.

When the invocation was ended, 'Takitimu' floated on the water, the people then embarked, men, women, and children; the uncooked food was placed on board, brought from several caves. There was no cooked food allowed on board, for it was a *tapu* canoe. See the wording of the invocation as proof thereof. [The Scribe tells me the food on these long voyages was largely dried fish, whilst water was carried in sea-weed bags which were towed overboard during the night to keep the water cool.]

When the canoe had floated outside the landing place, Puhi-whakaawe called out, "O Tu-taka-hinahina ! When you reach the land on which rests the clouds of heaven, have one generous thought to me ; look at me as I stand aside (*whakataha*) here in the rippling waves of the ocean, let it be my name !" [that your people be called hereafter.] To this Tu-taka-hinahina assented. Now the names of those tribes of Puhi-whakaawe were Ngati-kopeka, Ngati-parauri, Ngati-te-paretao and others, and those members of those tribes who then came away to Aotea-roa were [subsequently] called Ngati-waitaha [from the expression *whakataha*, above]—that is, those who live in Arapaoa, [the South Island of New Zealand] and were left there at the Anawhakairo [about which we shall see later on].

Now, as they came forth from Pikopiko-i-whiti in the days of the month Putoki-nui-o-tau (March) the *tuniwhas*, Rua-mano and Arai-te-uru advanced and accompanied the canoe on either side as also did Tu-tara-kauika and Te Wehenga-kauki. Rua-mano supported the bow of the canoe, leading the 'school of fish,' and then Hine-kotea, Hine-makehu, Hine-korito, and Hine-huruhuru all closed in with the canoe; these were *tipuas* [said by the Scribe to be the names of whales, who by force of the invocation above, swam along on each side to guard the canoe]. This 'school of fish' of 'Tangaroa' carried the canoe

along to the land they were bound for, to Aotea-roa. Arai-te-uru was placed in the wake (called 'Tabiti-nui' and 'Harua-tai), after the canoe. Rua-mano was in front of the 'school' of Te Wehenga-kāuki and Tu-tara-kauika. And now was seen the excellent disposition of Paikea [the whales].<sup>30</sup> And then the god Kahu-kura was dispatched to a distance ahead, so that the direction of the bows might be steered towards that god.<sup>31</sup> When night came on, Kahu-kura returned to the stern of 'Takitimu,' and Hine-korako<sup>31</sup> was sent ahead. This was always the course pursued by these gods, until the canoe reached Whanga-paraoa [near the east side of the Bay of Plenty] in Aotea-roa.

But, we must here go back to the time when Rua-wharo and Te Rongo-patahi raised the easterly and north-easterly winds in order to drive the currents before them, in the direction of 'Para-wera-nui' [the south wind] and 'Tahu-makaka-nui' [the west wind—a warm wind says the Scribe] in order that the voyage of 'Takitimu' and 'Horouta' might be made easy towards the land of Aotea-roa. The people who had come on in advance [i.e., the crews of 'Tainui,' 'Te Arawa,' etc., says the Scribe] thought this proceeding of those on board 'Te Pu-whenua' was intended for their destruction, so they might perish on the ocean. It is said the name of this place is 'Tuahiwi-nui-o-Hine-moana;' it is where the easterly seas rise up to great heights. [The name above is, 'The-great-ridge-of-Lady-Ocean,' supposed to be half-way from Hawaiki to New Zealand, and it is suggested that it refers to the part of the ocean where the easterly trade winds are left and the south and westerly are the prevailing winds, in about Lat. 25°. This region of big seas is referred to in the accounts of other voyages.]

Now when Tamatea and his party reached those parts, they beheld the seas standing up like cliffs. Te Rongo-patahi and Tupai [the priests] arose to beat down the waves and cause a calm. The axe 'Te-awhio-rangi' was brought out and held up, to cut down the waves of 'Tuahiwi-nui-o-Hine-moana;' and when the waves had been 'cut down,' the names 'Tai-wawa,' 'Tai-wiwi,' 'Tai-hāro,' and 'Tai-whaka-huka' were given. These are the names of those parts [of the ocean].

[Here we introduce a portion of the narrative to be found in the original some pages further on.] When the canoe arrived at this place the priests took the axes 'Te-Awhio-rangi' and 'Whiro-nui' from the depository in the stern of the canoe, where they were kept in a

30. A possible explanation of this is probably to be found in the presence of some whales just as the canoe started, which belief in the powers of *karakia*, and the marvellous, have afterwards been ascribed to the powers of the *tohunga* to bring on the scene.

31. Kahu-kura is the name for the Rainbow in daylight, whilst Hine-korako is a Lunar Rainbow.

calabash named 'Ahuahu-te-rangi.' These two axes were very *tapu*, and were used in the *poipoi* [or 'waving' ceremony] offered to the gods Kahu-kura, Rongo-mai, Tama-i-waho, Hine-korako, Tu-nui-a-te-ika, Uenuku-rangi and other gods. Tupai took hold of 'Whiro-nui' axe, and the following is the *karakia* used by those priests to fell the easterly seas of Tahiti:—

#### INVOCATION TO CALM THE WAVES.

Set forth, set up, my course,  
 The course to Tiri-o-te-moana, 32  
 A course to the point of the land, to Aotea-roa, 32  
 This is my spell, the spell of Mumu-whango, 33  
 The spell of Tāne of the standing forest,  
 What is my spell?  
 A spell of Tu-horo-nuku, of Tu-horo-rangi, 34  
 Resting there beyond the great clear space,  
 Here am I reciting my spell  
 The spell of the gods, of Kahukura of Tama-i-waho, 35  
 Of Rua-mano, of Hine-korako, 36 direct to the land of Aotea-roa, 32  
 At Tiritiri-o-te-moana, 32  
 Whose then is my spell? 'Tis that of Tu-mata-kaka, 34  
 The spell of Tu-mata-uenga, 34  
 That is given forth at Tawhiti-rangiura and Tawhiti-rangiawa, 38  
 Here am I reciting my spell,  
 The spell of Tangaroa-ocean-holder, 39  
 Of Tangaroa-of-the-jelly-fish, 39  
 My spell is that of Uenuku-rangi 40  
 Of Ruamano 41 outside there. Whose is my spell?  
 The spell of the many of the school of whales, 42  
 The spell of the whales outside there, 42  
 Let them draw near; let them adhere,  
 This is my spell, the spell for my canoe,  
 Which then is my canoe? The 'Timu-o-te-rangi,' 43  
 A sacred canoe is mine, the canoe of 'Te Awhio-rangi' 44  
 A sacred canoe it mine, the canoe of 'Te Whiro-nui.' 44  
 A sacred canoe is mine, the canoe of Tama-nui,  
 The sacred canoe of Tamatea-ariki-nui, 45  
 The canoe of the heaven-compelling priests  
 The priests with exalted powers,  
 The priests who have 'bitten' the bar of the altar,  
 At sea, at sea, to the land-direction of Aotea-roa, 32  
 My canoe will land, my canoe will land,  
 What then is this canoe? 'Tis 'Takitimu,' 43  
 A sacred canoe is my canoe,  
 Convoyed by gods, by the monsters,  
 Convoyed by Tangaroa's fleet of whales,  
 Convoyed by the sacred spells of the priests  
 By ancient rights, of 'Te Awhio-rangi,' of 'Te Whiro-nui,' 44  
 Then, my axes, have god-like powers, occult powers,  
 Axes to compel the hosts of heaven, of earth,  
 Axes to overcome the fierce winds, or mankind,



Axes to fell the forests, axes of thine, O Uru—*e*! 46  
 My canoe let it override, overstep,  
 Uplift it to the very land,  
 Uplift it to the front of the land discovered by Kupe 47  
 To the front of the land of Toi, Toi-te-huatahi, 48  
 His fire is my fire, volcanic fire is mine,  
 The fire of Great Toi, of Tall Toi, of Toi-the-successful,  
 Of Toi, my land that is in my front,  
 O Toi-te-huatahi, *e*—*i*! 48

NOTES: 32. Names for New Zealand. 33. The 'father' of the *totara* tree. 34. Names for Tu, the god of war. 35. Some of the special gods of this tribe, whose emblems were on board. 36. The Lunar-rainbow. 38. Probably some ancient lands, Rangiura is some island in Indonesia. 39. Tangaroa, god of ocean and all that lies therein. 40. One of the 'heavenly family' of gods. 41. One of the gods of the sea of this tribe. 42. The whales are said to have convoyed the canoe. 43. The "Timu-o-te-rangi" (The Summit of Heaven), from this expression the canoe changed its name from Pu-whenua to 'Takitimu.' 44. The celebrated axes—see "Memoirs, Vol. III., p. 121," for an account of them. 45. This is the high-chief, commander of the canoe. 46. Uru, the eldest of the 'heavenly family,' from whom the axes were obtained—see *supra*. 47. Kupe the discoverer of New Zealand—see Chap. III. hereof. 48. This is the Toi the first Eastern Polynesian to settle in New Zealand—see Chap. V. hereof.

Then were the two axes used to chop the waters, by Te Rongopatahi and Tupai; and then were the seas severed and spread abroad, and became as 'Tai-whakahuka, [foam on the waters] on the back of Lady Ocean, at 'Tuahiwi-nui-o-Hine-moana.'

# HISTORY OF NGATI-KAHU-NGUNU.

BY T. W. DOWNES.

## CHAPTER II.

IN those days Rakai-hiku-roa (the grandson of Kahu-ngunu was a chief of very great *mana*. He built three *pas* for his people on a ridge called Te Upoko-Taraia at Repo-ngaere (Gisborne district). These *pas* were all on the same hill, and Rakai dwelt in the middle one. His sons were : Taraia, the first-born, Rangi-tawhio the second, Ta-manuhiri the third, Tu-whakawhiu-rangi the fourth, and Tu-purupuru the youngest. As these five grew to manhood, it was found that the youngest was the most successful in all games and feats of strength, skill, or endurance ; consequently all the people said, "Let Tu-purupuru be the only star in the heavens." So Tu-purupuru was looked up to as the head chief ; also they piled the *whatas* (or store-houses) with food for him to eat. Whenever the people went fishing, they dried and stored the fish for Tu-purupuru.

This chief married Hine-moa, and their daughter's name was Mahina-rangi. Now Tu-rongo (one of Rakai-hiku-roa's grandsons) heard of the fame and beauty of the young damsel Mahina-rangi, and, knowing her to be a descendant of Tamatea, he came with his people to Kawakawa at Hawke's Bay and asked Tu-purupuru to allow him to take the young girl as his wife. Tu-purupuru gave his consent, and Tu-rongo and Mahina-rangi were married amid great rejoicing. From this union sprang many of the Wai-kato, the Ngati-Mania-poto, the Ngati-Raukawa, the Arawa, and some of the Whanga-nui tribes.

When Tu-rongo's people reached Kawakawa (just above Mr. McLean's farm) a *haka* was given, and at the merry-making Mahina-rangi wore a wreath of *Rau-kawa* leaves round her head ; hence the name of the *pa* at that place, for it was so named in her memory after she left for Wai-kato. It was also the origin of the tribal name, for her descendants are called Ngati Raukawa.<sup>1</sup>

Now, Tu-purupuru being a very great man, his name was known through all the tribes, and some of his relatives became jealous ; and

1. The Waikato tribes say the name, Ngati-Raukawa, is derived from a chief named Raukawa.—[EDITOR]

these people decided that they would divide the honours of chieftainship between the twin sons of a woman named Kahu-Tapere. Their names were Tara-ki-uta and Tara-ki-tai, and as the ill feeling grew stronger between the followers of the rival parties, Rakai-hiku-roa decided to get rid of these twin lads. With this purpose in view he sent a man named Nga-whakarau to Te Whenua-nui *pa* (up the Wai-pawa river, Gisborne district) to murder them; thinking that if they were both out of the road, undivided honours would once again rest upon his youngest son, Tu-purupuru.

As this man was nearing the *pa*, he met the two lads between the *pa* and cliff, playing with tops, and he at once arranged a competition between them; one was to go from the cliff to the *pa* spinning his top, and the other was to go from the *pa* to the cliff also whipping his top. He did this in such a manner that the lads could not see each other; he himself stood at the edge of the cliff, awaiting. When the first lad reached the cliff he was straightway knocked over, and the men in waiting below promptly killed him. After reaching the *pa*, the other lad returned to find his brother, and when he reached the cliff, he was also knocked over by Rakai-hiku-roa's messenger. The waiting party took both the bodies away with them, cooked them in an oven, and put them into Tu-purupuru's *whata* (store-house).

Soon Tu-purupuru required food, and sent his slaves to bring him some. They returned with the flesh of the boys, and when Tu-purupuru asked what the meat was, he was told, "The flesh of a dog." But Tu-purupuru guessed that it was human flesh and would not touch it. Then he said to his slave, "Where did this flesh come from?" and the slave replied that Nga-whakarau had brought it. Then said Tu-purupuru, "Call Nga-whakarau, so that I may enquire into this matter." When Nga-whakarau stood before his master, the latter said to him, "What is this you have done? Whom have you killed? Let me know." The man replied, "*He pononga no te heke o Maru-iwi.*"<sup>2</sup> (a long explanation was given to the writer concerning this reply, but as no notes were made at the time, the story connecting the Maru-iwi people is forgotten). Tu-purupuru then said, "I knew that it was a relative, for when the flesh was placed before me it quivered, as a sign that I should not eat. Take it away, I will not have it in my *whata*."

Rakai-hiku-roa, hearing the conversation, said to Tu-purupuru, "My son, why did you not have a good meal?" And Tu-purupuru replied, "Could I eat the moving flesh?"

2. The translation is, 'A servant of the Maru-iwi migration.' This migration is fully described by Mr. Best in "Journal Polynesian Society," Vol. XXIII, p. 159. Presumably the migration was then passing to the north from Hawke's Bay.—[EDITOR].

When Kahu-tapere missed her children, she searched through every *pa* far and near, and when she came to Rakai-hiku-roa's place, he said to her, "Why do you come to my *pa*? Do you suppose that I, a relative, would make away with your children?" Kahu-tapere replied, "I did not expect to find that you had killed them, I thought you might know where they are, for I cannot find them anywhere: I only came to enquire."

As soon as Kahu-tapere returned to Te Whenua-nui *pa* she called all the *tohungas* (priests) together at Turanga-o-kupe (Gisborne district) and asked them to ascertain from the *atua* (or god) what had become of the twins, and whether they were dead or alive.

The priests made two kites, one to represent each of the lads, and when these *manu* (birds or kites) rose in the air, *karakia* were recited, which caused both kites to travel high up in the air, in the direction of Rakai-hiku-roa's *pa*, then, as soon as they were immediately above it, they remained quivering. Turning to the mother the priests said, "There are your children. Go back to your relative, and enquire again where the twins are." So she again went to Rakai-hiku-roa's *pa* and demanded to know where the boys were. Rakai-hiku-roa very soon worked himself into a great rage, and after heaping many insults upon the woman, finished up by saying, "Go home at once, or I will make meat of you also." On hearing these words, the mother knew at once that her children had been killed, and turning to him said, "I never thought that you, a chief, would do such a thing." Rakai-hiku-roa replied, "Did I not make a proverb that Tu-purupuru was to be the only star in the heavens?" (in other words, the only chief of the tribe).

Then Kahu-tapere went back to her *pa*, and told her people all that had happened. A war party was at once arranged. In the fight that ensued Rakai-hiku-roa's people were defeated, Tu-purupuru was killed (the manner of his death will be related later on), and Rakai' himself had to flee from the district. The defeated tribe fled to Nuku-tau-rua • (Te Mahia Peninsula), and there dwelt at the Puke-hou *pa*.

Now, there was a leading chief of the Ngati Rakai-pāka people named Kau-paruru living at the Maunga-kahia *pa*, at Te Mahia, and as soon as Rakai-hiku-roa came into his district, he wanted to know all about the trouble. Rakai' explained matters, and when he had finished, Kau-paruru said, "I am going to Turanga (Poverty Bay) and when there will obtain further particulars of the fight." Rakai' further said, "Do not bring back any of the bones of the slain with you, for we are all relatives." Kau-paruru replied, "I will not, for we are all relations, and your loss is ours."

So Kau-paruru went north and enquired all about the fight. He was told that Tu-purupuru had been killed, and to prove their

assertion they handed him a fish-hook (called Tu-purupuru) which they had made from Tu-purupuru's bones. Kau-paruru took the fish-hook and returned to Maunga-kahia.

After a time Kau-paruru arranged a fishing expedition to a fishing ground known as Matakana; so he sent a message to his neighbour, Rakai-hiku-roa, to the effect that there would be room in the canoe, if he cared to send some of his men. On receiving this invitation Rakai' said to his son Ta-manuhiri, "Take four men with you, and go and get some fish for us." His son replied, "How can I go fishing, I have no canoes?" The father answered, "Kau-paruru has canoes, and he is leaving in the early morning; take four men and go with him." Ta-manuhiri thereupon ordered four of his men to prepare fish-hooks and bait, and they went down to the Maunga-kahia beach, where Kau-paruru was waiting with the canoe. As soon as they arrived, Kau-paruru said to Ta-manuhiri, "You come to the stern and take the steering paddle." But the chief answering, said, "No! I'll stay at the bow and keep the rope of the *punga* (anchor)." As soon as the canoe was over the breakers Ta-manuhiri baited all his hooks and prepared his lines, while his men were paddling, and when they reached Matakana fishing ground he had nothing to do but let down his lines. The consequence was that while Kau-paruru and his men were baiting their hooks, Ta-manuhiri was catching fish; indeed by the time the others were ready to let down their lines he had four or five fish in the canoe.

Then Kau-paruru took out the hook called 'Tu-purupuru,' baited it and threw the line into the sea, but he got no bites. After waiting a long time, he hauled up his line to see if the bait was gone, but finding it all right, he let the line down again, at the same time shaking it and saying, "I suppose you are at your resting-place with your *taiaha kura* (or halbert, club, adorned with red feathers). (Formerly when Tu-purupuru thrust his *taiaha* into the ground the tribes all hastened to bring him gifts of fish and food, because of his great *mana*, or power, prestage, etc.). Ta-manuhiri, sitting at the bow, heard the words, and immediately concluded that it was his brother's bone that was being used as a fish-hook. Leaning over in the canoe, he struck his nose so that the blood flowed freely, which, running along the bottom of the canoe, spoilt all the fish so that they had to be thrown overboard.<sup>3</sup> He then commenced groaning and acting in such a peculiar manner that Kau-paruru concluded that he had taken a fit; so he said to his men, "We had better go ashore at once, before he gets worse, for we can't fish any longer in this canoe, which is covered with blood." Then they all went on shore, and Ta-manuhiri's men made a rough stretcher and carried their master in the

3. i.e., They had become *tapu* by touching his blood. [EDITOR].



direction of his home; but as soon as they were out of sight of the others, Ta-manuhiri jumped up and said, "I am all right, let me go home by the shortest path." When he reached Puke-hou, where his father was living, he said to the old man, "Kau-paruru has a fish-hook which he calls Tu-purupuru." The father said, "How do you know?" Ta-manuhiri replied, "I overheard him say as he was shaking his line, 'I suppose you are now at your resting place with your *taiaha kura*.'" When the people heard this, they began to cry, and said, "What an insult to our *ariki* (or high chief)," and Rakai-hiku-roa said to his sons, "Open the door of the weapon-house and clean all the weapons; then take them down to the stream, so as to make them soft and pliable by morning."

Next day, the father called his sons around him and said, "Kau-paruru is a strong man and a good fighter, I want to know which of you will challenge him to single combat." Ta-manuhiri immediately answered, "I will." Again the father asked, "By what weapon?" And his son replied, "I will take a chief's weapon! Give me a *taiaha*." Rakai gave him the choice of two *taiahas* and picking up the discarded one he said, "Strike me if you can, for I wish to prove you." They fought, and although the young man made many attempts to strike his father, he could not do so, for the old man guarded every blow. The father then made the attack and at once struck his son a blow on the shoulder, at the same time saying, "You will never be able to fight with that warrior!" Taraia then got up and said, "I will try." His father again asked, "By what weapon?" And the answer Taraia gave was, "I will kill him with a *tokotoko* (short spear)." The father handed a *tokotoko* to him, reserving one for himself, and again he fought, and again parried all his son's blows, while he got one in himself, striking Taraia's leg. After striking him he said, "It will never do to send you to compete against this warrior; can none of my sons overcome him?" Tu-whakawhiu-rangi, the fourth son, then got up and said, "I will fight him, man and man." The father answered him, "Why boy, I can almost see daylight through you, you are so small; it will never do to send you." But the young man replied, "Try me! It is not the big birds that fly to the top of the highest trees, but the little ones!" Consequently this saying became a proverb. His father asked, "What weapon do you propose taking with you?" And the son replied, "I will overcome him with the jaw bone of Pai-kea (a whale)."<sup>4</sup> So his father handed him a bone *patu* and also chose one for himself, and they set to work; but the youngest man not only parried all the old warrior's attacks, but he struck the old man a blow on the neck which

4. Paikea is an honorific name for a whale, out of the bones of which were made the *patu-paraoa*, or whale-bone maces—[EDITOR].

quickly stopped the play, and caused Rakai-hiku-roa to exclaim, "You are the man for this work."

That night they arranged the plan of attack and placed their men in hiding round the base of Maunga-kahia, on the sea side, and also surrounded the *pa*. When daylight had fully come, Rikai-hiku-roa walked up to where the canoes were laying, and called out, "Kau-paruru, come forth! the weather is calm and the sea is smooth, and the fish are swimming in the sea." The people in the *pa*, hearing the voice, picked up their fishing lines, and went down to their canoes; but while engaged in turning them over, for they were lying keel upwards to dry, the war party in the rushes suddenly dashed out and the fight commenced. It was soon over, as far as those on the beach were concerned, for naturally those who fought with nothing but their hands were quickly defeated. Tu-whakawhiu-rangi did not see anything of the man he wished to engage, so went up towards the *pa* looking for him. Now, Kau-paruru had gone back to the *pa* to get a weapon directly he found that there was trouble abroad, and coming out of the gate with a *huata* (long spear) he saw Tu-whakawhiu-rangi coming up the hill towards him. So he rushed on his opponent with his spear poised, but the nimble little man made a feint and struck Kau-paruru a heavy blow with his *patu* under the jaw, and killed him.

On seeing his father fall, Tawhiri-rangi came running out of the *pa* with a short spear and endeavoured to stab Tu-whakawhiu-rangi with it; but the man with the *patu* got hold of his new opponent's hair, threw him, and then killed him also, as he was laying on the ground. A young woman of the *pa*, named Hine-tu-wera, seeing that her father was killed and her brother likely to follow him, called out to the victor to save her brother, at the same time running down to render him assistance. But she was too late, for by the time she reached the spot, her brother was dead. Tu-whakawhiu-rangi then got hold of her hair, and threw her down also, but in striking her his *patu* hit her with the flat instead of edgeways, and broke off in the middle. When the chief saw that his *patu* was broken he said "*Rakau papa punga ka hei ki te marae*,"<sup>5</sup> which saying has become a proverb. He then noticed that the girl was carrying a *patu* in her hand for beating fern-root, for she had just come from work; and seizing this tool he gave her one blow which laid her low for ever. He then made another proverb to be handed down in memory of this victory, "*Pupu āke rautangi, ka mau te wawaro ki runga o Maunga-kahia* (The good point about a weapon of *ake* wood is that the noise of the blow can be heard at Maunga-kahia )

5. This appears to mean that a broken whale-bone weapon is only useful for making *hei* or neck ornaments, or, a whale-bone weapon is only useful as an ornament in the *marae*, or plaza of a *pa*—[EDITOR].

In this fight Kau-paruru lost his *pa* (Manuga-kahia), his life, and his people, and Rakai-hiku-roa said to Rakai-pāka, "You light your fire at this place, so that ashes may fall to the ground where this battle was gained by us;" and this is how Nuku-tau-rua came into the hands of Ngati Rakai-pāka.

After this victory Rakai-hiku-roa said to his sons, "We have gained this victory, but we were previously defeated at Turanga (Poverty Bay); let us go back and take revenge for that fight." So they travelled to Titi-rangi, at the mouth of the Gisborne River, and there defeated the people in the *pa* at that place. Then they travelled on to Te Whenua-nui, where they gained another victory; after which they returned to their homes at Puke-hou. Rakai-hiku-roa then said to his sons, "We have now gained two battles, so we will leave this place, or the combination against us will be too strong for us to resist. We will go on to Here-taunga (Hastings district), which place we were commanded to occupy by our great ancestor Tamatea."

*(To be continued.)*



## NOTES AND QUERIES.

### [252] Did the Maoris indulge in the Game of Bowls?

In Vol. XLV., p. 385, of "The Transactions, New Zealand Institute," Mr. Semadeni describes some stone discs he has from time to time discovered in the debris of old Maori *Kaingas*, notably near Maunganui hill, at the entrance to Tauranga harbour, Bay of Plenty, New Zealand. The author states that he has nine of these discs, which he describes in the above paper, and furnishes a very rough sketch of them. He has ascertained from Captain Cook's voyages that the Hawaiian people formerly played bowls, and suggests that the Maoris of New Zealand formerly did so also. We do not remember to have heard of similar finds before; but if, as is now tolerably certain, one branch of the Maori people came from Indonesia, via Hawaii and Tahiti, there is nothing improbable in the Maoris knowing traditionally of the Hawaiian game (called *maika*) and perhaps practised it in New Zealand.

Our late respected member, Dr. W. D. Alexander, in his little work, "Brief History of the Hawaiian People," p. 89, describes the game, and many other authors have done so also. But we need not go so far as Hawaii to find the game in use. In Vol. X., p. 206, of this Journal, will be found a description of the game as played at Mauke (one of the Cook Group), there called *pua*. With the ancestors of the Mauke people, the Maoris are connected, and again, this seems to show the probability of Mr. Semadeni's conjecture being right. It is a pity his paper is not illustrated with photographs.

Mr. H. D. Skinner says, in reference to the above note, "In Taranaki, some years ago, I collected three stone discs, diameter of the ends about  $2\frac{1}{2}$  inches, which I now think were probably used in some game similar to bowls, but having a longer 'green.' They are much more suggestive of that wooden disc from Rarotonga (Mauke), in your collection than of 'cheeses.' (This is the *pua* referred to above.) The broad edge on which, if used as bowls, they must have run, is ground down evenly. One of them is a bright yellow quartz pebble round which the white broad edge shows vividly in contrast."

EDITOR.

### [253] Long Voyages of the Polynesians.

Anything that bears on the above subject is of interest. We quote the following from page 209 of "Bulletin No. 4," of the Dominion Museum (Mr. Elsdon Best's exhaustive paper on the Maori Stone Adze, etc.).

"In 'Man.' Vol. I., p. 134 is depicted a stone celt from Tonga, showing a wide thin implement with a double bevelled blade and much curved cutting edge. . . . . 'It is made of an olive green stone full of grey longitudinal veins—one is struck at once by its departure from the usual shape of Tonga celts . . . . as well as by the stone itself, which is of a kind not found in Tonga. It was obvious it had been brought from another island, but all that Fatafehi could tell me about it was that it had been handed down for many generations as an heirloom in his family. On my return to England I showed it to Sir William Macgregor,

who declared that without a shadow of a doubt it had come from Woodlark Island, at the north-east end of New Guinea, where he had himself discovered the quarry from which alone this peculiar veined stone is obtained. It has moreover the shape and finish of the New Guinea celt. We have therefore the problem of a New Guinea implement in the possession of the Tongans.' The description is by Basil Thompson."

It is well known that there are records of the voyages made by the Tongans to the Solomon Islands, and the above shows that they reached Woodlark Island, 2,100 nautical miles from Tonga, which supports the story of Ui-te-rangiora's voyage from Rarotonga to New Guinea, as described in "*Journal Polynesian Society*," Vol. XXI., p. 61.

#### [254] First Discovery of the Hawaiian Islands by Europeans.

In the Twenty-first Annual Report of the Hawaiian Historical Society (for 1913), we notice that Father Reginald Yzendoorn has been investigating the above subject, and comes to the conclusion that the Spaniards discovered the Hawaiian Group prior to 1539. He says (p. 28), "They (the islands) appear for the first time on the famous chart of Mercator: '*Nova et aucta descriptio, 1539*' (an outline of which may be seen in the *Encyclopædia Britannica*, 1883, under the heading of maps) as a group of four small islets called *Los Bolcanos*, grouped in the form of a cross, lying about the Topic of Cancer, and a bigger island called *La Farfana*, which is at 21° north latitude and 176° west longitude from Greenwich." . . . .

Although shown to have been discovered at that date, at least by Europeans, let us give credit to the real discoverer, who was Hawaii-loa, according to Formander, and his voyage from Indonesia occurred in the fifth or sixth century.

#### [255] The story of Maui and the Sun, according to the North Borneo natives.

In Vol. XLIII. of the "*Journal of the Royal Anthropological Institute*," p. 433, we find the following legend, termed "*The Pwak (Horned Owl) and the Moon*."

"The Moon is male and the Pwak is female. Long ago, when the sky was low down, only a man's height from the ground, the Moon and the Pwak fell in love and married. At that time there was a man whose wife was with child. This woman came down from the house and as the heat of the sun struck her on the stomach she became ill, for the sky was very low. [This is the Samoan, Niuē, and other island story, of the sky resting on the terrestrial plants. Ed.] Then the man was very angry, and he made seven blow-pipe arrows. Early the next morning he took his blow-pipe with him and went to the place where the sun rises and waited. Now at that time there were seven suns. When they rose he shot six of them and left one only remaining; then he went home. At that time the Pwak was sitting on the house-top combing her hair. The comb fell from the sky to the ground and the Pwak flew down to get it, but when she found it she could no longer fly back to the sky; for while she had been looking for the comb the sky had risen to its present height; since the man shot the six suns the remaining sun, being frightened, ran away up into the air and took the sky with it. And so up to the present day whenever the moon comes out, the Pwak cries to it, but the moon says, 'What can I do, for you are down there below while I am up here in the sky.'"

This is evidently a corrupt version of Maui's feat in lengthening the day; and it combines the story of the woman (Rona) in the moon.





## PROCEEDINGS.

### POLYNESIAN SOCIETY.

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A MEETING of the Council was held at the Library on the 23rd December, 1914.  
Present: the President, Messrs. Newman and W. W. Smith.

Correspondence was dealt with. It was reported that M. Lavard, of Tahiti, who had undertaken to attempt the translation of our Marquesan Legends, had found great difficulty in doing so and had referred the matter to the best authority in the Marquesan Islands for advice and help. ♡

The following new members were elected, as from 1st January, 1915 :—

H. Beattie, Box 40, Gore, New Zealand,  
Capt. W. Waller, Ngamotu, New Plymouth,  
W. F. Brooking, Powderham Street, New Plymouth.

Papers received :—

The Story of Kahu-pungapunga, Rev. H. J. Fletcher.  
Ancient Carved Stones, Taranaki, Rev. T. G. Hammond.  
Bone Carving Tools of the Maori, H. D. Skinner.

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